Zions Herald

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New Chancel at Center Methodist Church
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FROM COVER TO COVER

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READERS WRITE

THE CRADLE'S POWER

Richard T. Broeg

Long years ago the Christmas star
Shone bright o'er all the earth;
And there God showed to all mankind
A tiny cradle's worth.

His kingdom comes through human lives
And hearts that love Him true;
And they are builders of His house
Who strive His will to do.

'Tis not men's planes or guns or bombs
That will for sin atone;
Hate never healed a broken heart,
Or gave to Christ a home.

Now he who'll capture children's hearts
Will all the future sway;
That is the secret God revealed
To men on Christmas day.

So guard the cradles, watch them well,
For there the future lies;
And he who scorns their mighty power,
Sinks and forever dies.

Recipe For A Happy New Year

Take twelve, fine, full-grown months, see that these are thoroughly free from all old memories of bitterness, rancour, hate and jealousy; cleanse them completely from every clinging spite; pick off all specks of pettiness and littleness; in short, see that these months are freed from all the past — have them as fresh and clean as when they first came from the great storehouse of time.

Cut these months into thirty-one equal parts. This batch will keep for just one year. Do not attempt to make up the whole batch at one time (so many persons spoil the entire lot in this way) but prepare one day at a time, as follows: Into each day put equal of faith, patience, courage, work (some people omit this ingredient and so spoil the flavor of the rest), hope, fidelity, liberality, kindness, rest (leaving this out, is like leaving the oil out of the salad — don't do it), prayer, meditation and one well-selected resolution. If you have no conscientious scruples, put in about a teaspoonful of good spirits, a dash of fun, a pinch of folly, a sprinkling of play, and a heaping cupful of good humor.

Pour love into the whole and mix with a vim. Cook thoroughly in a fervent heat; garnish with a few smiles and a sprig of joy; then serve with quietness, unselfishness and cheerfulness. Serves to make sure that you, your family, your neighbors and fellow-citizens will have a Happy New Year.

Ministerial Resolution

We believe:

In the freedom of worship and the right of individuals to worship as they choose. We know that many earnest and conscientious Christians find their spiritual leadership, growth, comfort, and salvation in the faith and worship of the Roman Catholic Church.

In the basic principle of the separation of church and state. It was the intent of the founders of this democracy to avoid the dangers inherent in a state church. The church has its duty and its opportunity to influence the state by the development of Christian character and judgment and behaviour in the lives of men and women who participate in the affairs of state. The church must not be permitted to hold a position of dictatorship over the state, or over the people of the state. Neither, must it be allowed that the state can dictate to the church. It is our conviction that the appointment of an accredited ambassador to the Vatican state will give the Roman Catholic Church a position of preferential advantage over the other organizations of religion in this country.

There is a distinction between the Roman Catholic Church as an ecclesiastical body and as a political state. In a country such as ours, where the people are engaged in an experiment of democratic self-government, it is inexpedient, unwise, and a threat to the foundations of freedom to recognize the Roman Catholic Church as a political state. As is and as should be true of all other religious groups within this nation, the Roman Catholic Church should be treated by the United States Government as a church and not as a state.

The Protestant churches, with their emphasis on freedom of thought, constitute a greater force in opposition to communism than does a church whose organizational policy and widespread practice, particularly where it is in the position of a majority, is an autocratic spiritual dictatorship. If the Roman Catholic Church wishes effectively to oppose communism, let it ally itself with other religious groups as an ecclesiastical body, rather than with nations as a political state.

The United States is not dependent upon information gained from the Vatican state for the formulation and direction of its foreign policy. In communistic countries agents of the Vatican state have been assumed to be spies, as such they have been arrested and convicted. To assert that the Vatican state has means of securing information that are superior to the diplomatic and intelligence departments of this government is an admission, by the Vatican state, that it operates as a world-wide information bureau. That would mean to enemy peoples, as a spy ring. To secure such information, assuming that it be available, the United States would be required to grant representatives of the Vatican state entrance to diplomatic channels of information that are not given to other religious groups.

To recognize the Vatican state as a political power to which an accredited ambassador may be assigned, would mean that every member of the Roman Catholic hierarchy and adherents of the church who pledged fealty to the pope would become subjects of a foreign power, and thereby not entitled to all the rights, privileges and honors of citizens whose highest citizenship is pledged to the United States Government.

Therefore, be it resolved:

That we respectfully request and urge the President of these United States, Harry S. Truman, to withdraw his nomination of Gen. Mark Clark to be ambassador to the Vatican state, and that no other nomination be made.

That we request and urge the Senators from Kansas, Andrew Schoeppel and Frank Carlson, to vote against confirmation of any ambassador to the Vatican state.

That we, further, request and urge the Senators from Kansas, and the Representative from the Fifth Kansas District, Clifford Hope, to vote against any appropriation for the support of the office of an ambassador to the Vatican state, and to vote against any concurrent resolution of the two houses of Congress intended to clear the way for the appointment of an ambassador to the Vatican state.

Liberal, Kansas
THE MINISTERIAL ASSOCIATION

Sarah Chakko: A Leader From India

HAROLD EHRENSPERGER

"Over twenty years ago, on a warm April night, a group of young women stood on the verandah of a college hostel, watching the play of moonlight on the restless waves of the Indian Ocean. Final examinations were over. The time had come to move on to make room for eager freshmen. One by one each told her hopes and plans for the future. When my turn came, it suddenly became clear to me what I wanted to do with my life. I said, 'I want to be an educator,' and I meant it. I had never thought about it before. I knew full well that my parents had other plans for me. But somehow at that moment I knew exactly what I wanted to do. It took me three years to convince my family that my desire to teach was not a passing whim. I managed to get a teaching position in one of the oldest girls' schools in India. I believe God took a hand in my affairs, for the principal of the school was one of the most progressive educators in India." Sarah Chakko was speaking. The occasion was her inauguration as president of Isabella Thoburn College in 1946. She was trying to tell how the purpose in her life came into focus.

In the thirty years that have elapsed since her decision was made at graduation, Miss Chakko has not only proved that she is an educator, but in the five years of her administration of one of India's outstanding women's colleges, she has also risen to the position of the leading woman in education in India and a figure of first importance in the Christian world. Her recent election to one of the six presidencies of the World Council of Churches is an evidence of the leadership she has attained. Not only is she the first woman to be elected to the high office, but she is also the first member of the Indian Christian Church to be so honored.

IN A WAY THE election has peculiar significance. Miss Chakko is a member of the Orthodox Syrian Church of Malabar (not the Mar Thoma Church as reported in *Time.)* This is the oldest Christian church in the Orient, founded supposedly by the Apostle Thomas in the First Century. Few Western Christians realize that Christianity has been in India much longer than it has been in countries of the Western world, and that this ancient church has flourished in Travancore in South India for many, many centuries. From its members has come an increasingly large number of outstanding Christians in India. The World Council, therefore, has not only honored this ancient church, but it has also honored one of the churches that may play a decisive role in the contemporary history of Christianity in India. It is a church that is coming alive to its missionary obligation, and, with its more liberal off-spring, the Mar Thoma Church, it is beginning to spread from the south of India to the other parts of the sub-continent.

Sarah Chakko is Travancore-born, and, though still under fifty, is one of India's leading women in a country which has recently produced many notable women. She is now one of the vice-presidents of the World's Y.W.C.A., the chairman of the commission on the life and work of women in the church of the World Council of Churches, the chairman of the Board of Governors of the Delhi School of Social Work, one of the pioneering schools in which she has been greatly interested. She is also chairman of the planning committee of the Christian Youth Commission for the World Christian Youth Conference scheduled for December, 1952, at Kottayam in Travancore, South India. For six years she was chairman of the Student Christian Movement of India, Burma and Ceylon, and for many years she has played an important part in the World's Student Christian Federation as an Indian representative.

MISS CHAKKO'S educational career began in Queen Mary's College affiliated with Madras University, She received her master's degree in history and politics at Presidency College in Madras. She joined the faculty of Isabella Thoburn College in 1930. She made her first trip to America in 1936, spending two years at the University of Chicago, where she obtained another master's degree in education, and at the University of Michigan, where her work was done in international law and politics. She became vice-principal of Isabella Thoburn in 1940 and principal in 1945.

Sarah Chakko's roots are in a family that has been active in Christian concerns for many generations. The name Chakko in Travancore is as significant as Eliot or Cabot in New England. Her father, for many years head of the police in Cochin State, was well-known as a Christian layman. He helped start one of the truly unique ventures in Indian Christian higher education, Union Christian College of Alwaye. He was a great public servant all through his life.

Miss Chakko's mother bore ten children, four boys and six girls. She reads widely and is conversant with public affairs, and unlike most women of her age and country, she shows an unusual breadth of interest in her concerns. Young Sarah Chakko was sent to the local government girls' school where there were only six or seven Christians among the four hundred or more Hindus. She says she was sent to the school to vindicate the principle that Christians had the same right to education as Hindus.

Whether she is facing the Board of Governors of Lucknow University, insisting that a woman's college has a legitimate place in the educational picture in India, or arguing with the Minister of Education in New Delhi in the belief that Isabella Thoburn is a national as well as a state institution, Sarah Chakko is always a commanding figure, a positive person with convictions. At the same time she is equally forthright as a Christian, and her intelligent devotion to the church is one of the reasons why she is admirably fitted for the new role she will fill as a World Council president. Few college presidents have had a richer background in practical experience, few have had harder battles to fight, and few have achieved the notable degree of human understanding devoid of sentimentality that Sarah Chakko has achieved.

Is It Police Action?

JOHN M. SWOMLEY, JR.

Recently both Russia and the United States have begun to use the word "police" to apply to armies. The German army in the Soviet zone is being given military training and has military weapons, but is called a police force. A group of 75,000 Japanese armed and given military training by the American occupation army, is called a police force. The war in Korea was termed police action against North Korean invaders who wouldn't obey a United Nations order. Finally, on September 19, 1950 Secretary of State Dean Acheson asked the United Nations for a police force to be formed from the armies of member states.

Is this a confusion of words or is police action somehow synonymous with army action? Or is it possible that the use of the word "police" lends a legal character to what would otherwise be a typical military venture? If we think for a few minutes of the respect usually accorded the police and the function which the police perform in society, we can more easily note the distinction between the police and the army. A police force is an asset to the average city and state. In addition to directing traffic, escorting distinguished visitors, aiding at accidents and fires, the police are expected to enforce the law against the few who choose to violate the will of the community. The police are, generally speaking. so essential to the orderly running of a complex society that the mere mention of "police action" connotes law and order.

Although soldiers are present in increasing numbers in modern society, they are not essential to anything except the waging of war. Despite the fact that both the soldier and the policeman wear uniforms, they have characteristic functions which distinguish them from each other and which makes army action and police action completely different in purpose, operation, and effect. A police force, for instance, operates against wrongdoers but not against their innocent families and friends. An army, on the other hand, acts against a whole nation, irrespective of the guilt or innocence of its inhabitants. A police force is responsible to the community whose laws it enforces, whereas an army tries to enforce its will on other communities. The police of New York, for example, deal with criminals in New York; they do not fight the police of Philadelphia.

The authority of the police is limited to making an arrest and they may use only as much force as is required to make the arrest. Thereafter the person arrested is entitled to trial by jury and if guilty is sentenced by an impartial judge. An army, however, uses indiscriminate force to inflict its will, acting as judge, jury and executioner of masses of people.

A police force can operate effectively only with the consent of the community. Eighteen thousand policemen in New York City can enforce laws only if the great majority of eight million New Yorkers approve those laws and obey them. Police action is therefore necessarily limited in its application to individuals and small groups who violate law. When very large groups in a community or state are aroused to the point of organized resistance to law, a wise government will try to correct the injustice that caused the resentment, rather than attempt by armed action to enforce its will. An army is not needed and has no reason for existence in a society where consent really operates. An army's chief function is to impose its will on those people who will not give their ready consent to the decisions of those who are in command and control of the army that wishes to rule over them.

The use of soldiers rather than police is therefore evidence of the weakness of the society that uses them. A government with real power does not need to put on a show of force; but a state that is weak must constantly display what power it has. It is obvious, for example, that an unarmed London "bobby" expresses more real power than the well-armed Italian police. The London police base their power on the consent and cohesion of the English people, whereas the Italian government is much weaker in terms of such consent.

Governments can achieve real power and strength not by using soldiers or even by arming and expanding the police force, but by action which meets the political, economic and spiritual needs of the people. That action will build cohesion and support of government and as in England today, make revolt of the people a political impossibility. Similarly, on a world scale, cohesion and support of people throughout the world can be built in proportion to the U. N.'s policies and actions which really meet the needs of the masses of people in China, India, Africa, Russia and South America as well as in Western Europe.

No organized community can have law and order and at the same time permit two centers of power to exist within it. For example, no community could have two opposing police forces. A police force, to be effective, must work in what is essentially an unarmed community. If the citizens of the community are armed, they must be armed only as individuals — viz., game hunters, and not as gangs or organized units.

Armies justify their existence because there are other armies. On a world level police action would be possible only if there were no rival centers of power; or in other

"When he was accused, as he was over and over again by his enemies, that he was a friend of sinners, that he consorted with these people who were outcasts of society, he said, 'Why, these people are sick and when a doctor comes, he goes to the sick people; he doesn't go to the well people!"

* * * *

"This Is The Day,"
Theodore P. Ferris,
Wilcox and Follett Co., New York.

words, if there were no armies. A disarmed world is thus the prerequisite for a world police force or international police action on a world scale. Army action and police action differ also in terms of results. Although the police may occasionally incur the life-long resentment of a person they have arrested or injured, the result of police action in a community or state tends to strengthen the processes of, and increase respect for, law and order. Army action generally arouses such widespread resentment and hostility as to nullify most of the gains the army sought to accomplish. One has only to remember that the "solid South" is a creature of the resentment in the South at the Northern armies and the policies they enforced. In the world in which we live no useful purpose is served by calling a soldier a policeman. Police action is quite different from army action or war, and its identification with war will only make it more difficult to achieve the kind of world society where there will be policemen instead of soldiers.

EVEN IF WE recognize that the action in Korea was war and that Mr. Acheson's proposal for a U. N. police force is really a proposal for a U. N. army, we still have the question: Will not such army action strengthen the U. N. and help achieve world government. Army action in the first instance presupposes an enemy army that must be defeated. At the present time the U. N. is divided, with nations representing about half the world's population generally voting on "security" matters against a smaller group of nations who claim the allegiance of about 40 per cent of the world's population. If army action were fully used by both sides, there would be a world war and an end to the U. N., even if the army of one side were called a U. N. force. In practice, the world would be divided against itself and all that would be left would be military alliances on each side, even if called by a sweeter name.

Even in the event that a U. N. army is used only in localized wars, viz., Korea, nationalism is more likely to be strengthened than is the U. N. Both in Korea and in the Acheson plan for a U. N. army, the basis of the U. N. armed force is a group of national units or armies. Partly this is because of the present strength of nationalism. Men fight better for traditional loyalties and for a cause that is identified with home. But the continuance of national armies and national loyalties also tends to strengthen nationalism at the expense of a world loyalty. Furthermore, the development of a U. N. army as Mr. Acheson proposes, would give moral support to American militarism, since the United States, as the "biggest" power in the "loyal" U. N. bloc, would be expected to provide the military leadership, most of the weapons and the bulk of the manpower for such an army. Already in anticipation of this the Pentagon has asked for and been granted 3,500,000 men who will perform traditional American military functions as well as U. N. army functions when "invited" to do so.

A MORE FUNDAMENTAL reason for national units is that no nation is or ever will be willing to turn over soldiers to a world force that will function as an army against its own national government. For this further reason, no U. N. army can fulfill a police function of impartially operating against nations which violate law. If a nation like the United States were willing to submit to U.N. law there would be no need of a U. N. army to deal with the United States. A police force would be sufficient to deal with individual Americans who violated U. N. laws. If the U. S. would not submit to U. N. law and a U. N. army tried to enforce its will, there would be war. Substitute the word "Russia" for "United States" and the results would be the same.

Properly speaking, the use of national units upon vote of a group of nations who would contribute them is a military alliance. This is true not only because they are national units but because they would be used arbitrarily as their national governments together decided. They would not, for example, act automatically and impartially to enforce law on their own nations.

Not only would a U. N. army cause division and eventual war among the nations in the United Nations, but it would set back the cause of world government by acting on the false assumption that states can be coerced into cooperation by war. James Madison made this point in the Constitutional Convention when it was proposed that states in the Federal Union be coerced into obeying Federal law. "He observed that the more he reflected upon the use of force, the more he doubted the practicability, the justice and the efficacy of it when applied to people collectively, and not individually. . . A Union of the States (containing such an ingredient) seemed to provide for its own destruction. The use of force against a State, would look more like a declaration of war, than an infliction of punishment, and would probably be considered by the party attacked as a dissolution of all previous compacts by which it might be bound."

ALEXANDER HAMILTON similarly indicated that a government which enforced its laws by going to war was an irresponsible government. He asked: "Can any reasonable man be well disposed towards a government which makes war and carnage the only means of supporting itself — a government that can exist only by the sword? Every such war must involve the innocent with the guilty. The single consideration should be sufficient to dispose every peaceable citizen against such a government."

The principle of non-coercion of states has been generally accepted in the United States from that day to this. One major exception was the Civil War, which though fought to preserve unity of government, did more than anything else to keep the nation politically, economically, and racially divided in the decades that followed. That Civil War might never have occurred if the United States, after having established the principle of non-coercion of states, had made it impossible for member states to have their own militia. Because states did have their own militia, any group of them could set up another center of power to challenge the authority of the Federal government and could almost at a moment's notice direct their armies against those of other states.

John Dewey has summed up probably better than any-

(Continued on Page 14)

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Christmas Message — 1951

A Guest Editorial by Bishop John Wesley Lord

Christmas speaks to us of a day that is yet to be, an order of life not yet attained. As we enter this eventful season, recognizing the spiritual poverty of our time, we wistfully contemplate the distant day forseen by the prophets and foretold by the angels when we shall be ruled by the better angels of our nature, freed of our foolish and towering pride, and shall walk the common ways of life in humility and a wise charity. Would to God some Christmas magic might rid us of the uncleanness of heart and the fear of the morrow that keep man from his heritage! "Is God pleased with me?" becomes the question each one must ask and ponder. To please God is to inherit the spirit of Christmas. The heavenly host revealed the highest and holiest hope of man's creation: "Glory to God in the highest, and on earth peace among men with whom he is pleased!"

The World Council of Churches, meeting at Amsterdam three years ago, sent to the whole Christian world a word of truth and hope. It is the gospel that this world is in the hands of a living and loving God and that through Jesus Christ, the word incarnate, who lived and died and rose again, God has broken the power of evil and opened to everyone the gate to freedom and joy. We need to listen to the voice of Amsterdam. To deny that man has it within his power, by the appropriation of this gospel, to change himself and his world is to defeat and destroy the holiest memories of the past and the highest hopes of the future.

Christmas affirms that we may modify human nature Godward by believing and doing the divinely foolish things. If men may live for one day by the law of love, if a Christmas truce can cause hostilities and hatreds to cease for twenty-four hours, if nations at war on this wondrous day lift bloody hands in prayer, why should it be thought incredible that men might always so live? If for one holy hour we stand tiptoe to the future and hear the prophecy "Fear not; for behold, I bring you good tidings of great joy," why may we not walk with confidence down that future with a creative faith that shall transform hope into reality? I believe that we can. This is the promise of Christmas.

Action On The Vatican Issue

40,000 Methodist ministers received a letter from The Council of Bishops of The Methodist Church with a set of seven suggestions for action to prevent the appointment of an ambassador from this nation to the head of the Roman Catholic Church. "Basically," said the bishops, "the issue is clericalism. This is a term our people must understand. Clericalism is 'the pursuit of power, especially political power, by a religious hierarchy, carried on by secular methods, for purposes of social domination."

Just prior to January 10th when Congress reassembles, the bishops believe that every United States Senator should hear from his Methodist constituents, protesting the Truman appointment of an ambassador to the Vatican. The bishops are rightly concerned that due to the current lag in public discussion on this pending issue, the churchmen shall be informed and shall be aroused to political action. For some reason, known only to themselves, and not emphasized too greatly, the bishops have suggested that in addition to writing to our Senators, we should also write to Mr. Truman. Our own reaction to this latter suggestion is that Mr. Truman has played his political trick in presenting the appointment to the Senate for confirmation, and that little can be done to persuade him to withdraw the matter. They also suggest that we write letters to our major magazines and newspapers, and that we do all we can to express our views to friends and neighbors. The suggestion that we arm ourselves with facts is excellent and to secure the best presentation of those facts, the bishops suggest that we get the little 5 cent pamphlet entitled "Diplomatic Relations With the Vatican," from the National

Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

The bishops have called to our attention the fact that this immediate program of action is of an emergency nature. It is not one of bigotry or anti-Catholicism: we are not asking that Protestantism be singled out for prior recognition over Roman Catholicism. This, rather, is a movement necessary to maintain basic democratic liberties; it is an effort to prevent the establishment of church and state relations that will lead to lack of balance and to the acceptance of clericalism. We must not allow any religious group to gain a place of priority in the framework of our nation!

Delegates Need Advice

Now that more people have read the digest of the report of the Survey Commission, it is obvious that the delegates to the General Conference of The Methodist Church meeting next April in San Francisco will need to hear from the people they will be representing at that important session. Already one of the boards of the church has inspired its annual conference representatives to appear before meetings of General Conference delegates to present objections to parts of the Survey Commission report. No doubt other boards of the church will also urge grass-roots work on behalf of their particular interests. These representatives should be heard, but so should the opinions of Methodists not representing any one particular board or activity. If the delegates to San Francisco are to do a good job in adopting either in part, or in its entirety, the Survey Commission report, they should hear from laymen and ministers who represent the thinking of local churches. Methodism is, after all, wherever its local churches are at work; it is not located in the offices of its several boards and commissions. Nor can it be expected that in two weeks at San Francisco, the General Conference can settle once and for all the whole nature of Methodism and set its course for the next four years.

The Boston Area delegation has already had one meeting to discuss the Survey Report, and it has been called together for another meeting on March 3, 1952 for further study. Other area delegations are meeting in similar fashion so that they may go to San Francisco with some knowledge of the details of this vital issue. The delegates will hear from the board secretaries and other officials, but will they hear from the local churches for whom they are to speak and vote next April?

Specifically we suggest, therefore, that our readers study the digest of the Survey Commission report which can be secured at The Methodist Publishing House at a cost of 50 cents. Its title is "Report of the Survey Commission to the 1952 General Conference of The Methodist Church." Study it thoroughly, and then embarrass the editor of ZIONS HERALD by sending us your reactions for publication in our "Readers Write" column. If your views are to be heard, this will be a thoroughly efficient way of doing it.

Bishop Carleton Lacy

After a long period of anxious waiting, the family and friends of Bishop Carleton Lacy had been assured that the Chinese government would give the bishop permission to leave Foochow. A virtual prisoner, ill for many weeks, and confined to the hospital, our esteemed resident bishop of the Foochow Area, Carleton Lacy died on December 11th. The telegram with the news "died of a heart attack" reached Mrs. Lacy here in Boston last Wednesday, Dec. 19th.

Bishop Lacy was born in Foochow, the son of missionary parents. After his education at Ohio Wesleyan and Garrett, he was made a missionary to China in 1914. In 1941 he was elected to the episcopacy and assigned to the Foochow Area. Mrs. Lacy, the former Harriet Boutelle of Chelsea, Mass., had been a Y.W.C.A. secretary at Mount Holyoke and Lowell, Mass., before going to China, where she met her husband; together they served through China's wars and peace. Mrs. Lacy returned to this country two years ago with their daughter Eleanore. Eleanore is a graduate student in social work at Boston University. Their son Creighton had also been a missionary in China and recently returned to become pastor of the Westside Hill Methodist Church in Waterbury, Conn.

Bishop Lacy was one of a number of missionaries who faithfully stood by his flock when the Communists took over in China. Two years ago when he made a brief tour of this country to arouse support for the missions in China, it was clear that he was a leader of deep devotion and equipped with the sword of the spirit.

Thus another great churchman's service ends. To Mrs. Lacy, Eleanore, and Creighton, all of us extend our love and Christian sympathy. The contribution of this family to the remedial work of the church will continue; the pattern of efficiency and devotion set by Bishop Lacy will be followed; China will be liberated from its ages of tragic enslavement because of the kind of work to which this family has given its complete devotion.

What Does Finding Christ Require?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR JANUARY 13.

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LUKE 5:I-II.

Where Jesus Christ Was Found First

In raising the rather fantastic question — "What does finding Christ require?" we may get some clue to the answer by going back to the time when Jesus first walked among men in Galilee. Unless we do this we may get ensnared in a theological word trap and never get out. Luke wrote a record of an evangelistic campaign along the lake of Gennesaret which begins with a good reporter's introduction in these words: "And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the Lake of Gennesaret."

Jesus was found among people. He was not a desert hermit or some sort of a recluse, but a man among people. He was most likely to be found among sick and distressed people. Most of the miracles of Jesus were cures. He was at home among people who were obsessed and filled with demons. A modern psychologist said recently that "Jesus Christ was the greatest psychologist that ever lived." He surely knew what was in the human spirit and he knew how to cure what today we call "psychopathic people." One of the requirments for finding Jesus today is to look for him among people who are seeking a cure for sickness. When people begin to press for a cure so desperately that they desire to hear the word of God spoken to them, there is likelihood that they may find Jesus.

In one of the beatitudes spoken by Jesus there is a *blessed* applied to all who hunger and thirst after righteousness. When people "pressed upon him to hear the word of God" Jesus told them about his mighty power to cure and straightway healed them. Move up the clock and ask where Jesus can be found and what is required of us, and you may get the same answer that Luke recorded. Jesus may be found by people who press eagerly to hear the word of God. The word was spoken by Jesus and recorded in the gospels we so sadly neglect.

"Launch Out and Let Down"

When Jesus saw the two little fishing boats by the lake of Gennesaret he also noticed two fishermen washing their nets. He did a very natural thing when he told Simon to thrust out a little from the land. He used the boat as a teaching post and "taught the people out of the ship." If we expect to find Jesus completely and know whom we are following, we had better start learning from him as a teacher. It is a stiff and rugged requirement and one that we need not try to avoid. It is much easier for us to try to "get religion" by some mystical process which involves a quick and final but immature decision. Sooner or later we must learn that finding Jesus is a lifelong process.

When Jesus said to Simon, "Launch out into the deep, and let down your nets for a draught," he was giving instructions to a hungry fisherman who had toiled all night and had taken no fish. He was not speaking in parables then.

Many have twisted this story out of all likeness to a real account told by a realistic narrator, Luke. Simon had two partners, James and John, the sons of Zebedee. So many fish were taken in the process of launching out and letting down the nets in deep water that Simon called to his two partners in the other ship and "they came and filled both the ships, so that they began to sink."

Let us not leave this story until we get its full meaning and significance. When we interpret the gospel of Jesus Christ, apart from his life and his teachings, we will never find its meaning. Jesus was interested in sick and hungry and tired people, who fished all night and got no fish for their livelihood. When we reduce the gospel to a set formula of salvation and shout at hungry and sick people to "believe on the Lord Jesus and be saved," we should take the added trouble of telling them who he was and what he taught when he met Simon and James and John. Much more likely are we to make disciples of them if we tell them how and where to catch more fish for a livelihood. This might turn out to be "Point Four" in world evangelism.

"They Forsook All and Followed Him"

Two boat loads of fish caught under the suggestion of Jesus to "launch out and let down" brought Simon and James and John into the discipleship of Jesus. We do not have the whole story, for it happened a long time before Luke wrote the prologue to his gospel; — "That thou mightest know the certainty of those things, where in thou hast been instructed." But we have in this story the essentials of any process by which men find Christ and forsake all and follow him.

When Simon Peter saw the two boat loads of fishes, "He fell down at Jesus' knees, saying, depart from me; for I am a sinful man, O Lord." This is the kind of penitence and confession which we so sorely and stubbornly refuse to make. Why not frankly admit that we do not regard ourselves as sinful and do not want to kneel and seek forgiveness from Jesus for our immaturity, our pride, self-satisfaction and inertia.

Think what it meant for the three fishermen to haul their two shiploads of fish ashore and forsake them and follow Jesus along an untried and hazardous pathway. We have a gospel of Christ which has come down to us from that early beginning along the lake of Gennesaret. Millions of people have followed Jesus since that day and millions today, nine and a half millions of Methodists alone, claim to be Christians. Our civilization is rated as Christian and we live in a society which claims to be Christian. Books and sermons and teachings are at our hand for reading and study. At least we know what is involved in being a follower of Jesus. The three fishermen Jesus called did not have all of this.

The Year In Religion

WINFRED E. GARRISON

A NEW ERA in American Protestantism will be ushered in on January 1st, when the National Council of Churches begins operations. Inaugurated at a meeting of Protestant leaders at Cleveland in November, 1950, the National Council represented a merger of the Federal Council of Churches, the International Council of Religious Education and six other important interdenominational agencies. It involved 29 communions with an aggregate of more than 31,000,000 members.

Although no decision has yet been made regarding the site of the National Council's headquarters, the new group functioned actively during the year. Meanwhile, representatives of several denominations who met at Cincinnati in October organized the United Church Men of America, which is to be a department of the council.

One of the most important international Protestant events of this year was the meeting of the central committee of the World Council of Churches at Rolle, Switzerland, which discussed Christian responsibilities in political and social life. The committee voted to postpone until 1954 the next meeting of the World Council Assembly, which had been scheduled to meet in 1953 at Evanston, Ill. The site of the assembly is unchanged.

The World Council's department of interchurch aid and refugee service prepared plans early in the year for service to 700,000 destitute persons in Europe. Requests for Europe were much less this year than last, and much that formerly went there has been diverted to India and Korea, where the need is even greater. Efforts for the needy in various countries continued to be carried on by agencies in which programs by Protestant, Roman Catholic and secular groups were co-ordinated. These included ARK (American Relief for Korea), CRALOG (Council of Relief Agencies Licensed to Operate in Germany), LARA (Licensed Agencies for Relief in Asia), and CROP (Christian Rural Overseas Program).

CONCERN OVER religious persecution in Iron Curtain countries was sharply evident among Protestant and Roman Catholic leaders. A major cause of uneasiness was the situation in China where anti-Christian measures threatened the future of the whole missionary movement.

Only a comparative handful of Protestant foreign missionaries remain in Communist China, while the number of Catholic foreign missionaries has dwindled during the past three years from 5,000 to 2,000. The representatives of Baptist, Congregational and Episcopalian boards asked headquarters to withdraw their forces from China. The London Missionary Society, an Anglican organization, announced its withdrawal, and most of the agents of the China Inland Mission also have left. Of the 2,000 American Protestant missionaries formerly in China, only 500 remained at the end of the year.

The churches in China continue under native leadership, but also under strong communist pressure. The Peiping government sponsored a "conference of Christian organizations" in April with the announced purpose of making the Chinese churches independent and purging them of American "imperialist influences." The chairman of the conference, Y.T. Wu, also heads a "Chinese Christians Committee Against American Imperialism." During the summer, T. C. Chao, head of a theological school in Peiping, resigned his position as one of the six presidents of the World Council of Churches.

A decree of the Peiping government on July 28th suspended all missionary work conducted or supported by Americans. The welfare and medical work of the missions has been taken over by the government, and meanwhile wholesale expulsions of foreign missionaries have taken place. Among those expelled was Archbishop Antonio Riberi, papal internuncio to China. Many Catholic bishops and hundreds of priests and nuns have been jailed.

Religious liberty is in jeopardy, or temporarily lost, in great areas of the world. The U. N. Commission on Human Rights, in May, adopted an article which said: "In the exercise of any functions which the state assumes in the field of education, it shall have respect for the liberty of the parents to ensure the religious education of their children in conformity with their own convictions."

THE IRON CURTAIN countries, however, continued their campaigns not only to abolish religious education but to destroy the independence of the churches or to make them instruments of the government. In Hungary, Archbishop Josef Groesz of Kalocsa, next in rank to imprisoned Josef Cardinal Mindszenty, was himself imprisoned, together with eight other Catholic leaders. Later it was reported that the Hungarian Bench of Bishops had promised to co-operate with the government. In Czechoslovakia, Archbishop Josef Beran of Prague was banished from his see. Early in December, the Tito government in Yugoslavia released Archbishop Aloysius Stepinac who had been serving a 16-year prison term, but refused to permit him to re-occupy his see in Zagreb, Croatia.

Religious schools and youth organizations in Czechoslovakia were taken over by the government and contact with the churches of the West curtailed as much as possible. In Slovakia, the senior bishop and general inspector of the Lutheran Church were removed from office and their places filled by trusty communist sympathizers.

CATHOLIC CONCERN over communist efforts to indoctrinate Catholic youth with atheistic teachings and to create schismatic "national Catholic churches" free of Vatican control was reflected in many pronouncements by Pope Pius XII. Prayers for peace and the conversion of Russia were offered by millions of Catholics who gathered at the Shrine of Our Lady of Fatima in Portugal for solemn rites marking the closing of the extended Holy Year of 1951. Another outstanding Catholic event was the beatification of Pope Pius X, who occupied the papal throne from 1903 to 1914.

Statistically speaking, religion in America made about its usual advance during the year, or perhaps a little more. The latest reports list 256 Protestant communions

— a number that has stood virtually unchanged for several years — with 285,834 local congregations. Some 125 Protestant bodies which reported gave over $1,138,000,000 for all church purposes, including $56,500,000 for foreign missions and $58,700,000 for home missions, and had church property worth $5,200,000,000. The official Roman Catholic directory reported a Catholic population of 28,634,878, a gain of slightly over three per cent for the year.

Three emphases continued to be noted in American Protestantism during the year: greater evangelistic effort, more active participation by laymen in the work of the churches, and increased Christian responsibility in political life. Many Protestant leaders endorsed a statement by the annual meeting of the Roman Catholic hierarchy which called for a greater sense of moral responsibility in political, economic and cultural life.

Movements toward Protestant unity were in evidence during the year. Based on the slogan, "Let those unite who will unite," a movement for unity which was launched at Greenwich, Conn., in December, 1949, at a meeting of official representatives of seven important denominations and the National Council of Community Churches, was further developed at meetings at Cincinnati on January 30th and 31st.

From the Cincinnati meetings came a continuing organization and a draft of a "plan of union," which, after comment and criticism by all interested parties, has been referred back for further study and resubmission at a later assembly. Among the participants in the movement are such large and varied communions as The Methodist Church, the Presbyterian Church in the U. S. A., the Congregational Christian Churches, and the Disciples of Christ. This is perhaps the most ambitious specific project for union now on foot in America.

A number of limited union enterprises were also under way. The Congregational-Evangelical and Reformed Church merger, voted with overwhelming majorities by both sides, is still blocked by a 1950 court decision. The Disciples of Christ omitted their annual International Convention in October in order to hold a convention at the same time and place (Chicago, May, 1952) as that of the American (Northern) Baptist Convention. The Presbyterian U. S. A. General Assembly encouraged an approach to union with the Presbyterian U. S. (Southern) and United Presbyterian Churches.

Protestant-Catholic tensions on some points were noted during the year. One of the issues involved the policy of appropriating public money for parochial schools. The resignation of the President's "personal representative" at the Vatican in January, 1950, eased the strain on that controversial point, but the proposal to establish regular diplomatic relations brought back the controversy which added heat. On the other hand, advances in its work of forthcoming understanding and co-operation among Protestants, Catholics and Jews were reported by the National Conference of Christians and Jews.

An important event in American Judaism was the transfer of the headquarters of the Union of American Hebrew Congregations, the central organization of Reform Judaism, from Cincinnati to a handsome seven-story building in New York City, which is to be called the "House of Living Judaism."

During the closing months of the year, the Synagogue Council of America, which represents all three Jewish groups — Conservative, Reform and Orthodox — celebrated its 25th anniversary.

According to a report presented to the biennial convention of the Union of American Hebrew Congregations a strong trend toward increased ritualism has been noted among Reform Jewish congregations. During the year, leaders of the Orthodox group — the largest of all three — issued appeals for improved morality in the nation's public life.

What The Church Has To Give: Fellowship

FRED W. CHURCH

Unless the church has something to give to the people which they recognize to be of real value, and which cannot be as readily obtained elsewhere, there is little reason for expecting the people will turn to the church. Whatever we of the church have to say about ourselves and about the place of the church in modern life, if the church does not appear to the people to have and to offer something of real value, our opinions and our self-praise will amount to little. It may be the church has been at fault in not making clear what it has in its power to give. Or the church may have been uncertain of its unique contributions to men. Or it may have been offering men something which could be obtained from some other source at a lesser cost. In any case, the church would have no right to complain if it is looked upon as an institution apart from the main stream of life. On the other hand, it might be that the people have failed when they have lost interest in the values the church has to offer. It is probable that both the church and the people are to blame. And the two are so united in their errors that now they must both reverse their courses and go on together; the church to a better realization of its message and power, the people to a repentance and a desire by which they may come to share in what the church has to offer.

There are many ways in which the church might be helpful in the lives of the people it serves. Because of this some have sought to make the church the center of the life of the people of the community. This may, in some cases, be desirable. On the other hand, the church has a pretty large commission to fulfill in its own unique mission to the world. If the church can succeed in making people unselfish, in creating interest in one's fellows, in seeing human needs and meeting them, in promoting good will and co-operation, in declaring the gospel of salvation, and in truly exemplifying its faith in Christ, it will probably have done much better by its community than it ever could if it had laid hold of every organization and community expression, claiming it for its own. "Let

the church be the church" is no defeatist's cry in the day when the people are shunning the church. It is the declaration of the faith that the church has something unique to give, something which is not to be found elsewhere, and which is essential to full living.

We can hardly be moved to give to our church the best of our devotion, or to make an effective appeal to our neighbors to join with us in the life of the church, unless we have clearly in mind what we have found in the church, and what it is the church offers to all who turn to it. It is not for any academic reasons that we raise this question of what the church has to give. We might raise this inquiry and be no better for it. Indeed, if all we do is to consider the subject, we might conceivably be worse off for it. But it is that we shall know the chief values the church has to give, and be persuaded to offer them with great faith to our friends and neighbors, that we make this inquiry. We would certainly make no marked improvement if we were to consider only some of the incidental things the church has to give. If the people are brought to expect only small and superficial blessings, they will probably miss the greater gifts, more characteristic of the church's giving. We will not only be pardoned, but thanked, for having in mind only three chief gifts of the church to those who share in her life: fellowship, learning, and interpretation.

I

Fellowship is an honorable term in the associations of the Christian church. It speaks forth from the life of the early Christian community, as it shared in the fellowship and teachings of the apostles. It stands in conspicuous places in the early writings, as the source and the goal of Christian faith and experience. Indeed, fellowship was so conspicuous a quality in the early Christian community, that the group of the followers of Jesus was called a fellowship (koinonia) before it was called a church (ekklesia). This not only helps us to see what it was which bound the early Christians together, but likewise it provides us with a better definition of the church. We are not altogether on secure grounds when we try to define the church. But we have no need for uncertainty when we speak of the fellowship of the early Christians.

We would have no right to expect the people of our day to be greatly interested in the doctrine of the church. But we do have a right to believe they would not turn a careless ear if they were confronted by a vital Christian fellowship. There was never a time when fellowship was not needed for larger living. No great Christian movement ever came to success without it; and there have been movements of great success which seem to have had little except fellowship to offer. Let us begin to think of ourselves not so much as an organizational church (ekklesia) but as a Christian fellowship (koinonia). And let us offer to our friends and neighbors first of all a fellowship, believing that in due time they will give consideration to the church as an organization to which people become attached by membership.

II

The fellowship which the Christian community experiences, while it embraces all of life, is chiefly shared on the upper levels. Though we ought to share ever so fully in our common every day experiences and strivings, our Christian fellowship does not originate on these levels. Our fellowship begins at the point where our faith finds its end and meaning, in God and in Jesus Christ. Because we share in the gifts and blessings of God, through Jesus Christ, chiefly in the forgiveness of our sins and in newness of life, we have fellowship one with another. Hence, the invitation we extend to people is first of all to the establishment of fellowship with God; and this is the basis of our fellowship one with another. If it be not so, fellowship is apt to degenerate into sociability which can be matched in forty other circles, or into mutual co-operation for tangible benefits, in which field the church has never proven itself adept. But on the levels where Christian fellowship truly begins, there is no competition and no rival. Those who have fellowship with God invite others to share with them in that fellowship, and in the fellowship of those devoted to God.

Fellowship is possible only where there are conspicuous areas of life held in common. The larger and the more meaningful those areas are the more productive can be the fellowship. It is like what transpires in marriage. Where the basis of marriage rests upon a few incidental qualities, there is no secure basis for continuance. But where marriage is founded on the higher levels of experience and striving, and when these lofty values permeate all the relationship, there can be security and happiness, because the fellowship is thorough. We can draw up no patent formula for establishing the Christian fellowship.

III

A community of Christian people always needs to examine itself to ascertain whether it be only an organizational church, or if it be a true a vital fellowship of Christian people. We may be certain their is little of winning power in the organizational church. That quality inheres in the true Christian fellowship. To such a fellowship the invitation can always be given in the words of Moses to his father-in-law, Jethro: "Come with us, and we will do thee good."

IV

The means for building the Christian fellowship are many, and they are not far from any one of us. We need not argue the prior need of sincerity within the members of the fellowship, nor the fact that all Christian fellowship must begin with God. To make our church a creative and vital fellowship there are three simple things each one of us can do: First, each one of us can attend the services of the church, as a recognition of their importance. Indifference, registered by non-attendance, can destroy the best for our church, particularly for this service we are next beginnings of fellowship. Second, when we have prayed to attend, then we can come prepared to enter into the fellowship. The spirit of fellowship depends more upon the spiritual qualities which are brought within it through prayer than upon any programs and procedures which may be devised. Nothing can promote Christian fellowship more than prayerful preparation. And, in the third place, being a prayerful participant, we can hopefully invite others to share in the fellowship of worship, believing that through such sharing, the desire for fellowship with God will be quickened.

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On A Wide Circuit

W. W. Reid

Who Is the Realist?

Someone recently suggested that the pacifist is not a realist; adding that any literal application of the moral principles of the New Testament *at this time* would bring sudden death to the Christian world. Thus dismissing Jesus Christ until some more convenient time, we prepare for bigger and better wars!

The pacifist not only contends that war is against the principles taught by his religion and reaffirmed by his conscience, but that: (1) war never achieves the objectives for which men say it is fought; (2) war breeds new hates, fears, dislocations, which lead to new wars; (3) war impoverishes the victor as much as the vanquished, and leads to greater armaments so the victor can maintain his place; (4) greater armaments put new economic burdens upon the armed (the victor), cause economic maladjustments, breed new fears, and lead to newer wars.

Certainly the pacifist of 1914 could completely document his contentions less than 30 years later! Today he sees the story repeated: a cold war and a fighting war going on simultaneously; human and material resources squandered partly in blood, partly in fear; economic ruin and scattering of populations in a dozen countries; three-fourths of America's enormous income spent on armament — and Europe and the Middle East invited to join in the desperate procession; hate and suspicion rampant; fear of a trigger-happy incident keeping the world in jitters.

The pacifist asks: Must this mad dance go on forever? Will not another round (and the Atom Bomb) just about end us? When comes the "convenient time?" — why not today?

The pacifist finds it difficult to believe that anything that can happen to a people who refuse to war could be as bad as what will happen to the "victor," come another war. He believes that once any nation refuses to be drawn into armed conflict, the whole "war system" will be outmoded. No "invader" can for long "hold" a people who refuse to give battle. International conscience will stop any armed force from ravaging an unarmed people. China — before she became adept in the West's war philosophy — kept her own civilization going for 4,000 years by peacefully "swallowing up" all invaders. Even America has achieved some success in building into the national life "waves" of Irish, of Germans, of Scandinavians, of Italians, and now of displaced persons. And the grandson of a "Hessian invader" of 1776 became a Methodist bishop.

But the pacifist is not a mere negativist. He does not expect to sit with folded hands, unconcerned with his nation's fate. To the man who argues against the application of the gospel principles *at this time,* he says: The trouble is that the principles of Jesus have never been tried; I believe that if tried they will achieve the objectives that war has utterly failed to reach. Let's not wait for worse conditions; let's begin to apply the principles here and now.

And there is certainly stark realism in the objectives groups of Christian pacifists are urging men and nations today: the outlawing of atomic instruments of war; the reduction (later elimination) of all armaments; support of the United Nation's machinery for arbitration, conference, economic justice; wealthier nations assisting the poorer and less privileged; support of Point Four social and economic aid; and other positive goals.

The pacifist goes even farther. He throws himself and all that he has into non-violent efforts for goodwill, understanding, justice. He has given himself as doctor and nurse and litter-bearer, as teacher and builder and arbitrator, as bearer of relief or as guinea-pig in pestilence and epidemic and flood and famine. The pacifist has been the unsung hero and has spilled his blood — no medals, no rank, no acclaim — on many a field of suffering and need. I wonder if, as we look ahead, say, a century, the pacifist is not about the only realist left among us these days.

You're Only Young Once

HOOVER RUPERT

364 Days Until

Yesterday was Christmas — in case you hadn't noticed. Don't think I'm trying to be funny, because I am certain that the readers of this column were very much aware of the day. But there were some who failed to notice. Take that young sprout who figures the idea of the Christmas spirit is to get loaded with cheap booze and really "celebrate." Christmas Eve while you and I were kneeling at the altars of our churches sharing the sacrament of the Lord's Supper, this boozed bozo was out making with the bottle. Chances are he slept through yesterday and missed Christmas all together. Today is still pretty foggy. But think how he'll recount to the fellows at school or down at work about what a swell time he had on Christmas, "Boys, did I ever celebrate. Mankind, we really tore up the village. I was 'lit up' brighter than the Christmas tree." Poor chump. He didn't celebrate Christmas — he missed it entirely.

Then there is that kindly soul who has been telling us how many days until Christmas. Shopping days that is. He was up late Christmas Eve taking care of those who hadn't taken his advice to shop early and avoid the rush. But why worry, sales mean dollars. And every item we sell before Christmas doesn't have to be marked down in the post-Christmas continuation of the pre-Christmas sale. So this merchant spent Christmas day counting the moola (that's money in any language) that came wafting over the counter from shoppers. Oh sure, his family was around. They had dinner. And maybe he wasn't actually counting out the dollars and cents. But he was still basking in the glow of record sales or groveling in the disappointment of below record sales. Poor fellow. He didn't celebrate Christmas — he capitalized on it.

Look now, don't be complacent. We'll get to you. How about the yokel who got home from college for the holidays. One round of parties right after the other. To be sure, he acceded to the parental request to go to church with the family last Sunday. He may even have joined on a carol or two as the congregation sang. He stayed commendably sober. But his Christmas was strictly the social whirl. After all, what's Christmas for? Been pounding those books all semester. Vacation at Christmas gives a good chance to socialize without a blue book on the horizon or an exam on the calendar.

Need I go further? 364 days until Christmas comes again. So what? So, nothing much for these folks described above and their companion holy-day desecraters. But to the youth who sees in Christmas the festival celebration of the birth of God's son, these days from Christmas to Christmas give a good opportunity to carry the true Christmas spirit of the Christ into the daily round of life. Have at it, young Christian!

To Mold Public Opinion

Atlanta, Ga. — The General Board of the National Council of the Churches of Christ in the U. S. A. last week named a committee of six top church leaders to help mobilize public opinion against President Truman's proposal to send an ambassador to the Vatican.

Meeting in conjunction with the Southeastern Convocation, the National Council's interim policy making body also took action on a number of crucial international and domestic issues. The board, which met in All Saints Church, called for an early ratification of the Japanese Peace Treaty, directed a message to the American delegation to the United Nations' General Assembly, commended the French, British, and U. S. disarmament proposals, and urged federal and state investigation of the shooting of two negroes in Florida.

The spontaneous protest of Protestant forces against the Vatican appointment caused the general board to establish a com-

mittee to co-ordinate denominational efforts, headed by Dr. Franklin Clark Fry, president of the United Lutheran Church in America. Following a session with his committee, Dr. Fry explained to a press conference that the committee's purpose was to co-ordinate the opposition that was "spontaneously" arising all over the country. The committee, he said, could maintain close contact with local councils of churches and other groups, and stimulate programs of education already under way in many denominations.

The committee, which was authorized at an emergency session held October 31st, in addition to Dr. Fry consists of the following church leaders: Bishop G. Bromley Oxnam of the New York Area of the Methodist Church and secretary of his denomination's Council of Bishops; Dr. Eugene C. Blake, Philadelphia, recently elected stated clerk of the Presbyterian Church U. S. A.; Dr. Douglas Horton, New York, minister-at-large of the Congregational Christian churches; and Dr. Ben R. Lacey, Richmond, Va., president of Union Theological Seminary, Richmond, Va., and former moderator of the Presbyterian Church, U. S.

Ministerial Training

NASHVILLE, Tenn. — Negro Methodist leaders have recommended a series of annual training schools for "undergraduate" ministers and supply pastors seeking to meet the church's educational requirements. The plan of special instruction, entailing 400 classroom hours, would enable such licensed Negro preachers to qualify in four to six years for full membership in their annual conferences. Supplementary correspondence courses also would be available. Similar schools are held now as "in service training projects" for Methodist ministers who are seminary graduates or who have otherwise met educational requirements..

The proposal was made here December 4th by four members of a "findings committee" who met with the Rev. J. Richard Spann, educational director of The Methodist Church's Commission on Ministerial Training. Members of the committee are the Rev. W. W. Clair, Jr., chairman, pastor of St. Mark Church, Chicago; Bishop Robert N. Brooks, New Orleans; Dr. Harry V. Richardson, president of Gammon Theological Seminary, Atlanta; and the Rev. Prince A. Taylor, New Orleans, editor of the *Central Christian Advocate*. A fifth member, Dr. David D. Jones, president of Bennett College, Greensboro, N. C., was absent.

The committee was named last March at a consultative conference of 80 educators and clergymen of the Central Jurisdiction, which embraces 1,700 pastoral charges and 335,000 Negro members of The Methodist Church throughout the United States.

The plan calls for training schools to be held annually in each of the Central Jurisdiction's four episcopal areas. Dr. Spann said the recommendation will be presented to the Commission on Ministerial Training January 8th at a meeting in Atlantic City, N. J. The committee also proposed intensive recruitment of Negro youth for the ministry, particularly high school and college graduates for seminary training. Dr. Spann said 70 Negro Methodists are now enrolled in seminaries. That number is an increase over last year, but it is not sufficient to meet annual replacement needs, he said.

Asks Vote Against Constitution

SAN JUAN, Puerto Rico — Roman Catholic Bishop James E. McManus of Ponce has urged Catholics in his diocese to vote against the constitution being drawn up by a 92-man commission on Bill of Rights if the Amendment of Feb. 3, 1921, to the Puerto Rico Organic Law is included.

The amendment of 1921 forbids the direct or indirect use of public funds or properties for the benefit of any religious group or individual. The Puerto Rico constitution will be voted upon on January 21, 1952. Bishop McManus' appeal to the Catholics under his jurisdiction was made in a talk to a Holy Name gathering in the Ponce cathedral.

At a recent public hearing on religious clauses to be included in the Constitution. Protestant and Catholic representatives agreed that the charter must include the First Amendment of the U. S. Constitution, and a clause specifically prohibiting direct government aid to religious or private institutions.

However, they disagreed on the issue of indirect aid to such institutions. The Protestants asked that the 1921 amendment be included in the constitution, while the Catholics stood against such a proposal. Bishop McManus meanwhile sent a letter to Dr. Jaime Benitez, chairman of the Commission on Bill of Rights, asking him to state whether his public stand against any form of aid to religious institutions could be interpreted as that of the government's also.

Replying to Bishop McManus' letter, Dr. Benitez, who is chancellor of the Puerto Rico University, said he had only expressed a personal opinion in relation to the separation of church and state and the prohibition of any form of government aid to religious institutions. Dr. Benitez added that "the separation of church and state as it is practiced in the United States and in Puerto Rico has been of great advantage for civil society and for the church, specifically the Catholic Church."

Bishop McManus also sent a letter to the editor of *Diario de Puerto Rico,* San Juan newspaper, objecting to an editorial which stated that religious leaders who persist in demands for indirect aid to religious institutions are "unpatriotic Puerto Ricans who try to destroy, through selfishness and mean ambitions, the most glorious hour in our history."

Cicero Officials Indicted

CHICAGO — Seven officials and employees of the township of Cicero, nearby suburb, were indicted today by a special Federal grand jury for their role in preventing Harvey E. Clark, Jr., and his family from occupying an apartment which they had rented in lily-white Cicero last summer.

Henry J. Sandusky, president of the town council; Erwin Konovsky, chief of police; and Nicholas Berkos, town attorney, were indicted on two counts charging (1) conspiracy to prevent any Negro inhabitants from occupying and owning property in Cicero and (2) illegal action on their part on June 8th, as officers of the law and officials of the township, to deny the Clarks the right to occupy the apartment they had rented. Indicted on the first count with them was Theodore Wesolowski, fire marshall; and on the second count, Police Sergeant Roland Brani and Patrolmen Frank A. Lange and Frank Janicek.

In New York, Walter White, executive secretary of the National Association for the Advancement of Colored People, wired J. Howard McGrath, United States Attorney General, expressing "appreciation for ordering the special Federal grand jury . . . which resulted in indictments in connection with the notorious rioting at Cicero. We believe that this corrective action will help to undo some of the harm to democracy and will serve to retard mob violence in the Chicago area against Negroes attempting to find decent places to live."

The NAACP official also wired congratulations and thanks to Leo F. Tierney, who served as special assistant to the Attorney General to handle the case, as well as to the five NAACP attorneys in the case: George E. Leighton, State Senator C. C. Wimbish, Loring B. Moore, Joseph E. Clayton and W. Robert Ming, Jr.

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Tours Soviet Zone

WIESBADEN, Germany — Pastor Martin Niemoeller, president of the Evangelical Church of Hessen and Nassau, left for a preaching tour of the Soviet Zone.

His one-week East German itinerary included the Saxonian cities of Meissen, Dresden, Oschatz, Leipzig, Chemnitz, Zwickau, Plauen and Annaberg. In each center he was scheduled to speak at meetings arranged by local evangelical authorities. This was Dr. Niemoeller's third visit to the Soviet Zone in the past twelve months.

To Halt Morals Decline

BUCK HILL FALLS, Pa (RNS) — A campaign to halt the apparent decline of public morals in the nation and to bring about a "spiritual regeneration" among the people was approved here by the first annual assembly of the Division of Christian Faith and Life of the National Council of Churches. The assembly instructed staff members of the division to formulate "immediately" a plan of action to be carried out under the supervision of the group's executive board. It was proposed that the plan should include setting up an advisory committee to prepare a "basic, long-range program for the promotion of good citizenship and the cultivation of a sense of Christian vocation in politics."

Another recommendation called for enlisting local churches and church councils in community programs designed to foster morality in civic life and integrity in government. It was also urged that assistance be sought from leaders who have been successful in combatting corruption in specific areas.

Dr. Paul N. Poling, secretary of the department of Christian education and social action of the Presbyterian Church in the U. S. A., warned the delegates that "there is a danger that world order may be losing to world anarchy." In this country, he said, Protestantism needs a "united command" to face a national spiritual emergency. "In order to establish a righteous in the nation or world," Dr. Poling said, "we have got to have people who become new people. To overcome prevalent corruption in political and social life, the church must take the lead in bringing about personal regeneration Just now, we don't need pronouncements as much as we need to get men and women willing to commit themselves to faith and religious action."

A controversial note was injected into the closing session when Dr. John Coleman Bennett, professor of Christian ethics at Union Theological Seminary, New York, expressed fear that the bigness of the new National Council of Churches might tend to stifle "the prophetic voices" of the church if the council's various divisions and subsidiary departments could not issue pronouncements without waiting for approval by the council's general board.

Dr. Bennett was answered by Dr. Roswell C. Barnes, executive secretary of the Division of Christian Life and Work, who urged that a distinction be made between "speaking for the National Council" and "speaking to" the 29 major Protestant and Eastern Orthodox communions which constitute the council. "We must avoid trying to speak the mind of the church to the world in conflicting or contradictory voices," Dr. Barnes said. "The various units that now constitute the National Council of Churches have a responsibility to stimulate thought and expression on the great issues of the day in order to secure a final expression of the group thought of our constituent churches to be presented to the world at large."

Is It Police Action?

(Continued from Page 5)

one else the mood of America as a result of our Civil War experience: "I think no reasonable person will hold that the coercive force of the Federal government is chiefly or in any large degree that which keeps the various states together; or that it is a factor of any great importance as compared with the bonds of common tradition, habit of mind, beliefs, information, inter-communication, commerce, etc., which tie the people of the states together. Nor can I imagine any sensible person today who, when he looks at rivalries of interest and latent friction between sections which still exist, would urge as a remedy the strengthening of coercive force exercised from above upon them. (We tried 'force bills' after the Civil War) I cannot imagine such a person proposing anything but means which will positively intensify the bonds of common interest and purpose which exist among sections. . . . Laws that are enforced are enforced because there is a community consensus behind them. The threat of force does not bring about consensus."

The U. N. can be strengthened only if it can achieve total world disarmament. So long as its member nations have armies to use against each other it will be a house divided against itself. If the U. N. has an army of its own and any other armies exist to challenge its authority, there will be war. If no armies exist to challenge its authority, the U. N. will need no army and can proceed to enforce international law by police action directed toward individuals.

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An Annual Conference Serves Families

J. T. GREENE

Ways of strengthening and enriching the Christian family are being stressed through a variety of family life programs. Under the auspices of the Department of Family Life Education, of which this writer is a director in the North Carolina Conference, many churches and communities are participating in specialized programs in family life education, preparation for marriage, and marriage counseling. The programs, embracing a variety of emphases, are designed to meet the needs of the various age groups, beginning on the intermediate level with classes and discussions on boy-girl friendships and continuing on through the various age levels with courses dealing with preparation for marriage, marriage, parenthood, and religion in the home. Special institutes on the district-level for ministers and other leaders, coaching conferences for training instructors for teaching in our leadership training schools and local churches, and seminars on marriage counseling have also been featured in recent months. Following are some of the channels through which this new educational project is being promoted:

1. *Leadership training schools*: Many churches are including at least one course in the general area of the Christian family in their annual leadership training school, the most popular courses being "Guidance in Christian Home-making," "Parents Understanding Their Children," and "Friendship and Marriage." As more of our talented leaders become accredited to teach these courses they become available for an increasing number of leadership training schools. In the North Carolina Conference we have about twenty people who are working on accreditation, having been given guidance in such preparation through one of our conference-wide coaching conferences referred to above.

2. *Marriage and family life institutes*: The most popular and by far the most successful type of family life project is an institute on marriage and family relationships. Covering a three-day period, the institutes usually pro-

ide separate daily sessions for high school students on "Friendship, Love, Courtship, and Marriage." For adults, both married and unmarried, sessions dealing with "Marriage and Family Relationships," "Parents Understanding Their Children," etc., are scheduled. In addition to lectures and discussions, appropriate movies, film-strips, and recordings are used as supplemental instructional aids. Each institute is also featured by a large display of recent literature on family life, and counseling services are provided by appointment, for those who seek guidance in solving marital and family problems.

In addition to these marriage and family life institutes, as described in the foregoing paragraph, during September, 1951, a series of one-day district institutes on family life education and marriage counseling were held in each of the seven districts of the North Carolina Conference, designed to provide training for ministers, directors of Christian Education, and other leaders for carrying on certain phases of the family life program on the local church levels and timed to provide cultivation for maximum attendance and participation in the recent national Methodist conference on family life held in Chicago.

3. *Family-centered revivals*: A more recent experiment has been the family-centered revival which is designed to meet the needs of those churches which have a limited time for educational programs and which cling to traditional attitudes with reference to the "Annual Revival Meeting." With sermons focusing upon some aspect of home and family relationship and with special after-worship discussion sessions arranged for particular groups each evening and by incorporating many of the educational features of the family life institute, this type of project worked reasonably well and served to achieve both educational and evangelistic objectives. Family-centered visitation, dedication of homes, and guidance in worship practices in the home were other features of the revival program.

4. *Summer assemblies*. For a number of years our conference has provided courses for youth and young adults on Christian home-making in all of our summer assemblies and youth camps. This phase of the program, during the past summer, was participated in by 165 young people from 15-23 years of age.

Through the Family Life Education department our churches are given suggestions for observing National Family Week, special days and seasons, and for sponsoring more specialized types of programs using local talent and resource leaders from conference and state levels. Radio series featuring specialists from various disciplines — such as sociology, parent education, mental hygiene, community agencies, and religion — have also been sponsored along with the Upper Room Radio Series from year to year. The *North Carolina Christian Advocate* has co-operated in the whole program by providing publicity and publishing series of articles on various phases of Christian family living.

The above program, now in its third year of operation, has been limited only by the amount of time the director has been able to devote to it. Notwithstanding this limitation, the program has reached approximately 12,000 people (about equally divided between teen-agers and adults) during the past three years. It has succeeded, I believe, in crystallizing an awareness, on the part of ministers and laymen alike, of the necessity for a family-centered church program as the answer to the basic needs of church and home in today's world.

Twin Area Calendar

Dec. 27 — Christian Vocations Conference, Washington St., Poughkeepsie, N. Y.

Dec. 27-Jan. 1 — Student volunteer movement, Lawrence, Kansas.

Jan. 3 — Woman's Society of Christian Service, Lynn District, New England Conference, fellowship dinner at 6:30 p. m., Malden Center Church.

Jan. 9 — The New York and Poughkeepsie Districts co-operating in a joint Family Life Conference and Town and Country Church Workshop, at the Shrub Oak Church, Shrub Oak, New York, 10:00 a.m. to 4:30 p. m.

Jan. 17 — Meeting of the United Church Women, First Baptist Church, Brookline, Mass., 10:00 a. m.

Jan. 17 — New England Southern Conference, New Bedford District, Pastors' Retreat on Evangelism, Wareham Church, 10:00 a. m. through 3:00 p. m.

Jan. 18 — The New Hampshire Conference Board of Education will meet in the Manchester Y. W. C. A., at 10:00 a. m.

Jan. 20 — The Dartmouth Lake Sunapee sub-district M. Y. F. will meet at Sunapee, N. H., at 4 p. m.

Jan. 21-23 — Second New York Area Retreat for Pastors, The Inn, Buck Hill Falls, Pa.

Jan. 28-29 — The fifth annual New York State Churchmen's Legislative Seminar, Albany, New York.

TV Guide Awards

It has been announced, by Thomas McDonough, publisher of the New England *TV Guide Magazine*, that the "TV Guide Gold Medal Award for Public Service" has been awarded to the WBZ-TV non-sectarian religious series "Our Believing World." Since February 25, 1951, WBZ-TV has presented as a public service every Sunday morning at 11:00 A.M. a non-sectarian religious series entitled "Our Believing World."

It is presented with the endorsement and assistance of the Archdiocese of Boston, represented by Father Walter L. Flaherty; and the Rabbinical Council, represented by Rabbi Ephraim Greenberg; and the Massachusetts Council of Churches, represented by the Rev. Dwight Smith. The underlying purpose of WBZ-TV and those connected with the program is to make the greatest possible contribution to inter-faith and inter-group understanding, through this strictly non-denominational religious series.

The producer of the program is Tom Sawyer; the director is W. Lawrence Baker; and the narrator-co-ordinator is Richard V. McCann. These three working together as a close-knit trio — with the fine co-operation of W. C. Swartley, station manager; W. Gordon Swan, television program director; Iran Berlow, television supervisor; with the devoted and energetic assistance of Father Flaherty, the Rev. Smith, and Rabbi Greenberg, have been bringing to an ever-widening audience what many are calling one of the finest programs on the television screen.

Bump Hadley will receive the *TV Guide* "Best Baseball Sportcaster" award. Bump has been with WBZ-TV as sportscaster since the station first went on the air in 1948. He has done both American and National League telecasts but is currently doing the National League sportscast during the baseball season. He joined WBZ as raido sportscaster in 1941. Both awards will be conferred sometime in the near future.

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STAR OF HOPE

Audrey La Padula

Oft times I sit and watch the stars above,
And think, where is that star of long ago
That guided men, in faith and hope and love,
To view the precious babe in manger low?
In faith they knelt, and marvelled at the sight
Of God's great gift to earth — the "Prince of Peace,"
While round him shone a pure and radiant light
That brought to earth a hope that strife would cease.

Where is that star? Does it still shine above?
Still lead the faithful o'er the barren sod?
Ah yes! there's hope that his abounding love
Will light a path and lead all men to God.
Oh blessed star — shine on! may thy rich glow
Warm every heart — light every path below.

American Churchmen Imprisoned

WASHINGTON, D. C. — Twenty-two American missionaries and religious workers, including three Roman Catholic bishops, are in prison in communist China, it was officially disclosed.

The disclosure was made by Senator William F. Knowland (R.-Cal.) who said that an effort should be made to obtain release of these Americans from communist prisons before Korean truce talks have proceeded any further.

The senator said that he obtained the list from the State Department. Its accuracy was confirmed by State Department officials who said that altogether 55 Americans are known to be under arrest in China, 32 of them in prison, and the rest under house arrest. Seven other Americans who were under house arrest are believed to have been released recently, the department added.

Senator Knowland said he was making the list of prisoners public despite a "confidential" label placed on it by the State Department because he feels that a "major effort" must be made to get these persons out of jail. He disputed the department's contention that publication of the list might jeopardize some of the persons involved.

The three Catholic bishops, natives of the United States, who are in prison are Bishop Francis X. Ford of the Maryknoll Mission, arrested at Muiyuen, Kangtung, April 14th of this year; Bishop Robert Kowalski, of the Franciscan Fathers, arrested at Wuchang, Hupei Province, in June; and Bishop Ambrose H. Pinger, Franciscan Missionary Union, arrested at Tsingtsao in August.

Dr. Homer V. Bradshaw, head of the Presbyterian mission at Lien Hsien, Kwangtung, and his wife, have both been imprisoned, according to the State Department's list. Other Protestant and Catholic missionaries and religious workers held in Chinese prisons, and the time and place of their arrest are as follows:

Frank Cooley, Y.M.C.A., Chungking, Sept., 1951; Levi Lovegren, Conservative Baptist Foreign Missionary Society, Yaan, Sikang Province, Jan. 15, 1951; Dorothy Middleton, Presbyterian Mission, Lien Hsien, Kwangtung, April 30, 1951; Justin Russell Morse Yunnan Tibetan Christian Mission, Kunming, March, 1951; Sarah Perkins, Presbyterian Mission, Lien Hsien, Kwangtung, March, 1951; Francis Olin Stockwell, Methodist Mission, Chungking, Nov. 26, 1950; W. L. Winter, Presbyterian Mission, Lien Hsien, Kwangtung, January 25, 1951.

Father Jerome Donnelly, O.F.M., Sungtze Hsien, Hupeh Province, Jan. 1951; Father Eugene Fahy, S.J., Yangchow, Kiangsu Province, July 31, 1951; Father Raymond A. Gaspard, Maryknoll Mission, Loting, Kwangtung, April, 1951; Father Fulgence Gross, Franciscan Missionary Union, Tsingtao, Jan. 1951; Sister Jean Marie Ryan, Maryknoll Mission, Muiyuen, April 14, 1951 (now moved to a jail in Canton); William Ryan, Jesuit Seminary, Yangchow, April 30, 1951; Siegfried Schneider, Catholic Mission, Hankow, June 4, 1951; James Thornton, Jesuit Seminary, Yangchow, July 31, 1951; Father Paul Joseph Ubinger, Passionist Mission, Yuanling, Hunan Province, July 1, 1951.

New Chancel

The new chancel of the Milford Methodist Church, Milford, Mass., was dedicated by Bishop John Wesley Lord on the evening of December 9, 1951, at 7:30 p. m. Participating in the service were the district superintendent, the Rev. Charles T. Allen; a former pastor, the Rev. Ralph L. Norsworthy; and the present pastor, the Rev. C. Malcolm Keir. Following the dedication ceremonies, Bishop Lord brought the sermon of the evening. Special music was provided by the choirs of the church, the organist, Evelyn B. Keirys and Bernice Scott Goodspeed, violinist. An informal reception was tendered the bishop in the vestry of the church followed by a coffee hour for the members and friends of the church.

The construction of the chancel was begun in June, 1951, and the work was completed in September of this year. It was the first project of a four point program, called the Milford Mid-Century Methodist Advance, which the church began in January. The total cost of the program was estimated to be $12,000, and the amount was oversubscribed by more than a thousand dollars. Two of the other projects, a new men's room and the re-wiring of the church have been completed, and the fourth project, the painting of the exterior of all church buildings, will be done in the spring. In addition, the couples club of the church installed and financed a complete new church kitchen, including new ceiling and lighting, cabinets, stainless steel sinks and refrigerator.

Co-chairmen of the Mid-Century Methodist Advance are Mr. Emerson J. Robinson, Mr. William Elliot; chairmen of finance are Mrs. George Gardner, Mr. Frank Blackler, and Mr. Bernard K. Drew. Mr. John Bickford is chairman of the remodeling committee. Much of the work has been volunteer labor of the men and women of the parish; contractor in the building of the chancel was Mr. Thure Hulten of Somerville.

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"Quo Vadis"

By the Protestant Motion Picture Council (Co-operating with Protestant Film Commission, Inc.)

This grandiose photoplay opens to the rolling of drums, the stridency of trumpets and the majesty of martial music, heralding what may be, to date, the most "colossal" film ever to be shown on the screen. And for nearly three hours one never loses sight of the fact that "Quo Vadis" (MGM) is primarily a spectacle, even though one remembers Henryk Sienkiewicz's great novel has furnished the story being enacted. The main line of the story still stands out.

That "Quo Vadis," as written by Sienkiewicz, uses legends which have been so long fostered by the Roman Church as to become traditions (and in some cases superstitious beliefs) is well known. We are aware that the whole of Christendom does not believe that Peter was ever in Rome; yet Sienkiewicz built his novel on this legend, and thus we are considering fiction with its romantic overtones and religious emphasis set in a fanciful historical frame.

The time is during Nero's reign when carnal pleasures, degenerate lusts, exhilaration of conquest, subjugation of the conquered, oppression of the poor, intrigue at court and dictorial arrogance were at their highest — or lowest, if you prefer. In the midst of this decaying society, the group of people called Christians make their influence felt. Both the apostles Paul and Peter are prominent in the plot — with Peter, as may be expected in a story built on Roman Catholic tradition, in the preeminent role. They exhort the Christians to patience, long suffering, moral living and peaceful conduct while showing them the way of salvation.

History records the cruel persecutions inflicted upon the Christians by Nero, who considered them a threat to his own power.

We see the emperor and his entourage indulging in their carnal pleasures amid the splendor of palaces and the populous circus. We witness the burning of Rome, the tortures of the Christians in the arena after having followed them to their secret meeting-places, heard the singing of their hymns, observed their simple rites, visited their prison. Attention is focussed on the romance between a Christian girl hostage and a military conqueror as a symbol of the forces coming to grips in the story.

This production was several years in preparation involving research in all fields as well as many months in actual filming in Italy. Rarely has Technicolor appeared so richly appropriate, whether in the mammoth settings or lavished on elegant costumes of the period, and it reaches its most tremendous effects in the burning of Rome by Nero.

Superb are such characterizations as that given by Peter Ustinov to the role of Nero, the vain and degenerate dictator. Leo Genn is particularly successful as the dilettante Petronius; Robert Taylor is the strong and domineering general conquered by the meekness of the beautiful Christian girl Lygia, played by Deborah Kerr. Finlay Currie is the elderly Peter. Ursus, the giant Lygian guard who kills the bull in the arena, is well played by Buddy Baer. Many others have equally well-acted parts, to say nothing of the 30,000 extras who furnish the enormous crowds. The musical score by Miklos Rozsa is particularly effective and stands on its own merits.

The Homemaker's Corner

Mrs. Harry A. Burnham

Back from the glory of the manger — back over the long journey through rough fields and stony brooks — back to the flocks over which they must watch as they had done before they followed a star — back to the every-day, every night tasks, went the shepherds.

With them went a wonder, a hush of adoration, a sense of having been a part of a great miracle. It must have made those humble men of the fields stand just a bit taller and act just a bit more kindly. Perhaps they dealt more gently with stray sheep that wandered into their folds. Perhaps they sat down in conference on a hillside and talked over how some sheep were missing from their fold.

Sometimes these shepherds, being human, failed and fell short of the glory which they had experienced. Perhaps they became angry and dictatorial. They grew weary through the long Syrian nights. They slept and wolves crept in. But beyond and above all the mistakes came to them the picture of a babe in swaddling clothes, lying in a manger, and their discord was hushed. The Christ Child spoke to their confusion, and there was peace.

And in Bethlehem the round of daily tasks began again the morning after Christmas. The dairymen of the inn must have gone to the barn to do the milking; just an everyday task which must be done even with a babe and mother over there yonder in a manger.

The inn-keeper began, that next morning, to realize that he had, all unwittingly, entertained most unusual guests in his stable, and he wished — how he wished — that he had known!

Back beyond many yesterdays we look and remember Christmas traditions in our homes. The reading of Dickens' *Christmas Carol* was a must in many homes in my town. The Christmas dinners for those who might otherwise be lonely and hungry; the celebrations in little churches, are memories that hallow the season.

There abides with us through the toilsome days of another year the strength and sweetness of those Christmasses as we, with the shepherds, return to our flocks.

Opposes Prayer In Schools

New York — Opposition to a proposal by the New York State Board of Regents that every public school day be opened with a prayer was expressed here by the American Civil Liberties Union.

In a letter to Maximiliam Moss, president of the New York City Board of Education, the civil liberties body and its local affiliate, the New York Civil Liberties Union, urged the Board of Education to hold public hearings before acting on the Regents' proposal.

The letter stated the belief of the two bodies that prayer in public schools was illegal under a U. S. Supreme Court interpretation of the First Amendment to the Constitution and asked for an opportunity to present this view to the board.

"We have actively defended religious freedom," the letter stated, "and have no objections to programs devoted to spiritual teaching. But we insist that such teaching cannot be carried on in public schools without interpretation, which, in its turn, must inevitably lead to the expression of sectarian points of view.

"Our opposition to the proposal of the Regents is not in opposition to the teaching of religion. But it is the belief of the union that the teaching of our spiritual heritage, through prayer and special programs, is the function of religious leaders and of parents and not the proper function of public school teachers conducting classes in a public school supported by public funds."

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Mr. Moss commented that the Board of Education had not yet been officially notified of the Regents proposal but that he expected formal notification to arrive before the board's next regular meeting on Dec. 27th.

"I have little doubt that a public hearing will be held before we take any action," he said. He added that the board had received many letters on the subject and that most of them he had seen personally favored the daily prayer suggestion.

Christmas Liquor Advertising

Boston, Mass. — An order banning the use of pictures of St. Nicholas or of Biblical characters and events associated with the nativity from liquor and beer advertising was issued by the Alcoholic Beverages Control Commission of Massachusetts. The commission made it plain that the order covers pictures or representations of Santa Claus, "Saint Nick," or any other reference to the patron saint.

St. Nicholas for centuries "has been associated with children," said the commission in announcing the order. "It is in the best interest of the industry that its advertisements should in no way associate the children's things with alcoholic beverages."

In Washington, D. C., the Massachusetts commission order was praised by the Methodist Board of Temperance. Bishop Wilbur E. Hammaker, executive vice-president of the board, issued a formal statement declaring, "blessings on the commission for this forthright move to restrain the conscienceless purveyors of liquor, who would use our most revered traditions and sentiments to increase their greedy and Godless profits."

To Russia And China, Too!

"Dear God, please send Santa to Russia and China, too, Amen." This was the prayer of a little lad at the Morgan Memorial Church of All Nations Sunday school one Sunday as more than 1000 children looked forward to a series of special parties for underprivileged and needy in the South End.

The prayer sets the theme for the Christmas observance at the 57-year-old Morgan Memorial, said Fred C. Moore, superintendent for more than a half-century. "At the Christmas season," said Moore, "as at no other time, we try to get our values straight. We recognize the importance of goodwill, the essential dignity of each individual, all men, whatever their race or sign, because all have a bit of God in them.

"The child who prayed that prayer shows the spirit that we like to see. All of our children, however needy themselves, were encouraged to bring a "white gift" on Sunday, Dec. 16th, at 11 AM, and these will go to others here and abroad."

More than 1000 children received gifts at a series of parties at Morgan Memorial previous to Christmas.

PERSONS

To celebrate the 77th birthday of Dr. Albert Schweitzer, (newly-elected member of the French Academy) Edouard Nies-Berger, official organist of the New York Philharmonic Symphony Orchestra, will come to Boston to play a concert on the beautiful organ at Emmanuel Church, 15 Newbury St., on January 14, 1952 at 8:30 p. m. The friends of Albert Schweitzer (in Boston) are happy to announce this auspicious event. It is the first appearance in Boston of this famous organist who is a life-long friend and colleague of the doctor. Contributions to benefit the hospital of Dr. Schweitzer in Africa will be received at the door.

Bishop G. Bromley Oxnam will appear on the NBC Television network program "Frontiers of Faith," Sunday, January 6th, at 1:00 p. m. Eastern Daylight Time. The program will originate in the Church of St. Paul and St. Andrew, 86th Street and West End Avenue, New York City. Music will be furnished by the choir of this church and the liturgical part of the service will be conducted by its new pastor, the Rev. Dr. Chester A. Pennington.

Dr. Charles Ray Goff, minister of Chicago Temple conducted a midnight Christmas Eve candlelight service in the famous skyscraper church from 12:30 to 1:30 a.m., Eastern Daylight Time, December 25th. The service was seen over the Dumont Television network by remote telecast.

The oldest Methodist church in America, John Street Church, provided a Christmas carol service in the midst of the Wall Street financial district of New York. This year it was from 12:15 to 1:30 noon, Friday, December 21st. A quartet of distinguished solo voices, accompanied by harp, violin and organ, led the music.

Organize Volunteer Program

Students at Boston University have organized a volunteer service program for vital community work to local social agencies, hospitals and institutions for the blind. Under the leadership of the university's chaplain's office and three student clubs, the service program will perform much-needed service to the greater Boston community.

A co-ed group, Omega Service club, a men's service fraternity, Alpha Phi Omega, and the Young Women's Christian Association at the college of liberal arts have formed a steering committee with Miss Marcia Berg, Dorchester, as chairman. They will organize the student body for volunteer work as receptionists in out-patient departments, recreational therapists with children and older patients, hospital orderlies, day nursery aids, craft leaders, tutors for school children, physical education assistants, and many other capacities.

The work was begun under the impetus of the three clubs, and the students have already met with New England social workers to discuss volunteer jobs available and the agencies needing workers. Among those students working on the committee are: Ruth Brooks, Marcia Berg, Joel Cohen, Stewart Weene, Mary T. Tsiropoulos, Rosemarie Brooks, John Ketterer, Norman Minsky, Flora Ets-Hokin, Nancy Whear, and Robert Cleeton.

The Rev. H. D. Bollinger, staff member of the Methodist Board of Education in Nashville, has been named program co-ordinator for the 16th quadrennial convention of the Student Volunteer Movement, December 27th to January 1st at Lawrence, Kansas. Delegates are expected to number 2500 college students in the United States and Canada, representing 40 Protestant denominations, and 200 young persons of other countries. Since the movement was founded in 1888 more than 20,000 students have become missionaries.

New Executive Secretary

Robert G. Mayfield, formerly of Lebanon, Missouri, and now completing a term of service with the United States Army in Washington, D. C., has been elected executive secretary of the General Board by Lay Activities of The Methodist Church. His election has been anounced by Ray H. Nichols, Vernon, Texas, newspaper editor and president of the board, which has its national headquarters in Chicago.

Now on military leave as an associate secretary on the board's staff, Mr. Mayfield will assume his new position in the near future. He succeds Chilton G. Bennett, who resigned last July. Dr. E. Lamont Geissinger, another staff member, has served as acting executive during the interim.

Mr. Mayfield left a successful law practice in Lebanon, Missouri, in 1949 to join the board's staff, with special responsibility for organizing and cultivating Methodist men's groups throughout the nation. A year later he was called into active duty in the Judge Advocate General Reserve Corps. During World War II he had served in the Army for four years.

Admitted to the bar in 1935, Mr. Mayfield was twice elected prosecuting attorney of Laclede County, Misouri, where he was born. He also was very active in church work and served for a number of years as lay leader of the Southwest Missouri Methodist Annual Conference, a trustee of Southern Methodist University, and a member of several important denominational boards and commissions in his home state and on a national level. He holds the bachelor of arts and the bachelor of laws degrees from the University of Missouri.

The combined choirs of three New Hampshire churches, St. John's Methodist, Dover; First Methodist, Portsmouth; and First Methodist, Rochester, are presenting a series of programs of music at each of the three churches. The first of these programs was held on November 25th at the Rochester church, with an audience of 400 attending. The choirs perform separately, with solos, and together. Offerings collected at the services will be given to the New Hampshire pension fund.

TWO GIFT-TREES

Donald P. Hurlburt

To Bethlehem a little baby came,
Long years ago far off across the sea,
His purpose, not to win immortal fame,
To bring eternal life to you and me,
God's gift to men, eternal love his name:
So we hang gifts upon a pretty tree.

He spent his life in service for all men;
He climbed the hills; he walked beside the sea;
He healed the sick, restored the dead again;
He shed his heart-blood in Gethsemane;
He gave his life, the ransom-price. And then
They hung God's gift upon the cruel tree.

To date, the following radio stations in the New England Area will carry the Watch-night Program on Sunday evening, December 30th at 9:00 p. m., given by Bishop John Wesley Lord, resident in the Boston Area. Massachusetts: WNAC, Boston; WALE, Fall River; WNBH, New Bedford; WOCB, West

Yarmouth; WORC, Worcester; and WHYN, Holyoke. Connecticut: WNLC, New London; WWCO, Waterbury; and WICC, Bridgeport. Rhode Island: WWON, Woonsocket, and WEAN, Providence. New Hampshire: WLNH, Laconia, and WMUR, Manchester (10:15-10:30 p.m.) Vermont: WSYB, Rutland, and WDEV, Waterbury. Maine: WIDE, Biddeford.

On New Year's Eve the British Broadcasting Corporation will transmit the Watchnight Service from John Wesley's Chapel, City Road, London, on the general overseas wave bands to the American continent. The service will be transmitted from 11:45-12:00 midnight, Greenwich time, on the evening of December 31st. The Rev. Ronald V. Spivey, pastor of Wesley's Chapel, will give the address, and the choir will sing the vesper just before Big Ben strikes midnight.

Northwest Notes

Raymond E. Balcomb

Methodists from all parts of Oregon gathered in Portland on December 12th to hear Bishop Gerald Kennedy's first report on his recent visit to Japan on assignment from the Board of Bishops. Presiding at the meeting was Dr. Joseph M. Adams, superintendent of the Portland District, and assisting were the other superintendents in the Oregon Conference, Dr. Milton A. Marcy, Dr. S. Raynor Smith, and George G. Roseberry. Mrs. Elsworth Tilton, conference president of the Woman's Society of Christian Service, presented Mrs. Kennedy with a corsage in welcoming her home.

Touching only briefly on the journey from Oxford, England, where he was one of the leaders of the Ecumenical Methodist Conference last summer, via Scandinavia, Italy, Palestine, Singapore, and the Philippines, Bishop Kennedy devoted most of his time to discussing the land, the people, the church, and the future of Japan. In particular, he thought, Methodism has done an exceptional piece of work educationally. After the occupation forces are withdrawn, he anticipates that there will be a wave of anti-American feeling which, if sympathetically understood by ourselves, will probably pass.

A choir of 75 voices from Portland Methodist churches and directed by Karl Ernst, minister of music at First Methodist was accompanied by Mrs. Charles Howard, organist of Rose City Park Methodist in two special numbers. Francis Hayashi, pastor of Epworth Methodist pronounced the benediction.

* * * *

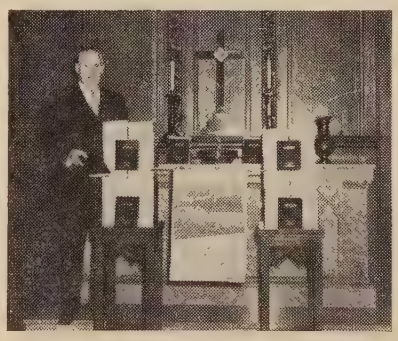
Dr. Roland H. Bainton, professor of ecclesiastical history at Yale University lectured at the University of Oregon, Eugene, at Corvallis and in Portland during the week of Dec. 9th-14th. In Portland he spoke at the First Presbyterian Church, to the Portland Ministerial Fellowship, and at Lewis and Clark College. His subjects have included "Martin Luther," "Church History in Religious Education," and "Protestant-Catholic Relationships."

* * * *

The Annual Christmas Banquet of the Methodist Ministers and wives of Portland was held on Monday, Dec. 10th at the Montavilla Methodist Church. Mrs. Roy Fedge, wife of the minister of Rose City Park Methodist, was in charge of the evening. Dr. Louis Kaub, family minister of First Methodist served as toastmaster. The highlight of a fine evening was the appearance of the junior choir of the Fremont St. Methodist Church directed by Mrs. Olin Parrett, wife of the minister. The Rev. Albert J. Wilson was host pastor.

CORRECTION: The photographs on pages 18 and 19 of the December 12th issue of Zions Herald were in reverse position. The picture on page 18 was of the Plymouth Methodist Church, Plymouth, N. H., and the one on page 19 was of the Central Methodist Church, Brockton, Mass.

Red Letter Bibles



Dr. Franklin Duncombe, minister of the Methodist church at Bala-Cynwyd, Penna., presented 150 red-letter testaments to visitors to his church in November, as part of the evangelistic advance program. Names were printed in gold on the covers of the testaments, which are pictured at the altar at the consecration service by Dr. Duncombe.

Youth Rally

The Rev. Levi Miller, executive secretary of the Washington Conference Board of Education, will be the featured speaker at the December 29th rally of the New England Southern Conference Methodist youth fellowship. The rally is to be held at Haven Methodist Church, East Providence, R. I., from 10 a.m. to 4 p.m. on Saturday, Dec. 29th.

A theme of Christian brotherhood will highlight the rally through the presentation of the movie, "To Live Together," the filmstrip, "None So Blind," and a group discussion. The discussion will be led by twelve adult leaders of youth of the conference. Miss Irene Cone, of Rockville, Ct., conference president, will be in charge of the morning program of worship and business.

The Methodist youth fund display, which was developed for the Purdue Convocation, will be at the rally. In addition, helps for local fellowships, both free and charge materials will be available.

A special program for adult counsellors at the local church level is being planned. Miss Clarice Bowman of the youth department of the General Board, and the Rev. William C. Moore will lead groups of adult workers in discussion of their work. A record attendance is expected at this meeting.

EVENTS

No Change In Date

Delegates to the Northeastern Jurisdictional Conference who may have seen an erroneous correction of its date in another church periodical should not be mis-led by it, Dr. Frederick B. Newell, chairmen of the commission on arrangements, warns. Neither the commission nor the paper publishing the item were at fault. A well-meaning administrative officer of the jurisdiction, probably confusing the date with that of another jurisdictional conference, asked the editor in question to publish the notice and it was done on the reasonable assumption that the information was authoritative. There has been no change in the originally announced date and place of the Northeastern Jurisdictional Conference, — June 11-15, Harrisburg, Penna.

Urgent Appeal

An urgent appeal for an additional $11,000 to help support the work of the Massachusetts Council of Churches, which represents 10 denominations and 2000 parishes in the state, was issued last week by Bishop Norman B. Nash, council president and bishop of the Episcopal diocese of Massachusetts.

Bishop Nash, who was elected to the presidency of the council last month, said that churches and churchmen would be asked to take more active interest in the increasing demand for a united Protestant program in this state.

"I want to urge all Protestants to help in overcoming the restriction of our council program because of the lack of funds," he said. "Retrenchment should not be necessary, for the co-operative work of the churches in Massachusetts demands and deserves not decrease but expansion. . . . Having been associated with the council since 1920, I am a wholehearted believer in its work. We all have complete confidence in the leadership of the executive secretary. If we all work hard together, 1952 will be a year not of loss but of gain for our great enterprise."

KOREA: 1951 A. D.

Earl Marlatt

The stars no longer sing,
You say,
To watchers of the sky
In lands away.

But from a shell-torn hill,
Today,
Embattled dreamers prophesy
That somehow kindliness and good
Will vanquish ill,
And bring
A brave new world of brotherhood.

For they have heard His star:

"Let there be no more war-lords
And sighing,
No more widow's veils
And white young lives
In the dark earth lying."

This is the dream that comes
caroling yet
Through the silent night
To the music of the stars
When suns have set:
"Let there be light . . ."

They were watchers on a hill
And a Voice crying:
"Peace on earth, good-will!"

Christmas Message

President Harold C. Case, speaking at his first Christmas convocation to Boston University students and faculty who filled Trinity Church, Copley Square, Dec. 11th, urged the congregation to have "a child-like belief in the possibility of good."

In his talk, "The First Gift," President Case suggested to the Boston University family that they observe Christmas, 1951, with three thoughts foremost in mind. "First, the coming to earth of Jesus, the Christ, is the choicest part and the center of Christmas. It is not in the tinsel or trappings, the gifts or greetings that we find Christmas, but in the central meaning of the spirit, the epochal grandeur and the superb leadership of Jesus. Second, Christmas is found really in the spirit of a little child whose expectancy is filled with wonder. Christmas is not a time of hard rationalization but of mellow faith. It is not found in formulae, but in conviction. Finally Christmas is disclosure of love . . . it is mankind journeying to that shrine with deep urges for peace . . . for goodwill . . . for love to be established everywhere."

President Case declared that before the first Christmas, God had tried to reach His children, He had painted bright colors of autumn sunsets that they might know beauty. . . . He had spoken of truth and justice, good-will and peace. He had found man unwilling to listen and unable to hear or heed.

"So His spirit came as a tiny babe, perfect, pure, strong, great. He voiced his invitation to men to leave nameless crimes and to become pure of heart that they might have peace. This is basic in Christmas — not a theory — but action in behalf of an ideal for all mankind," the Boston University leader declared.

No Canning, No College

Ann Hollinshead

Mrs. Phoebe F. Burney, dean of women at Clark College in Atlanta, Georgia, recently reported that the enrollment of women has slumped somewhat in the last two years, reflecting among other things lack of summer employment by Seabrook Farms of southern New Jersey.

"As many as ninety of our young women students formerly went north in June, July and August to work in the canning factories on the Seabrook Farms. But since Seabrook is now getting assistance at lesser cost from Philadelphia and other nearby areas, our students are no longer needed there." So dependent are we all on each other!

Mrs. Burney reports, however, that she has been successful in placing some fine Negro women from Clark in summer-time jobs as waitresses and maids as far north as Maine. One potential employer doubted that a student could cook on the old wood stove used in the family's ancestral farmhouse. "Oh yes, a Clark girl can," Mrs. Burney phoned her. "In our practice house we have wood, oil electric and gas stoves to meet the needs of all economic groups in Georgia." The young woman was hired, made good and will return next year.

Church Of The Air

A radio salute to Philadelphia on Sunday, January 6th, will commemorate two years of intensive mass evangelism by The Methodist Church throughout the United States and Cuba. With Bishop Arthur J. Moore, Atlanta, Ga., as the speaker, the Columbia Broadcasting System's "Church of the Air" network program will originate in Philadelphia (WCAC), where Methodism's first United Evangelistic Mission was held in December, 1949. Bishop Moore is president of the church's Council of Bishops. The service is timed for 10 a.m., EST, but many CBS stations will re-broadcast the program at a later hour.

Following the broadcast, Bishop Moore will hold a special service at historic Old St. George's Church, dedicated in 1769 and long a Methodist shrine as the denomination's oldest American house of worship. Bishop Fred P. Corson of Philadelphia, vice president of the council, will preside at both services. Music will be provided by the choir of the Germantown First Methodist Church.

The first United Mission two years ago was conducted simultaneously by 300 Methodist churches of the Philadelphia area. The 10-day revival netted 8,000 new members and was climaxed by a mass meeting of 33,000 persons. Patterned after the Philadelphia effort, the Methodist Board of Evangelism has since sponsored 25 missions in all sections of the country, and one in Cuba. Twelve more are already scheduled in 1952, the first to open January 19th in San Francisco.

Incomplete returns show that the missions have gained the church 114,000 new members. Carefully planned months in advance, the missions are held on an area, conference or district-wide basis. Laymen are trained in visitation evangelism, youth rallies are held, special services are conducted in factories and offices, and the pulpits of local churches are filled by visiting preachers, often from other sections of the country.

To Rule On Released-Time

Washington, D. C. — The United States Supreme Court has agreed to rule on the constitutionality of the released-time program of religious instruction in New York public schools. Under the program, children are excused from school to attend religious classes off school premises one hour a week. Only children whose parents give a written authorization are released.

The high court ordered arguments on the case to be heard at the same time as arguments on a challenge to a New Jersey law requiring daily Bible reading in public school classes.

The Supreme Court agreed to review the New Jersey case last March after two members of the United Secularists of America appealed rulings of state tribunals upholding the Bible reading. Both the New York and New Jersey cases will be decided together. Court attaches said that the Supreme Court probably will reach these cases on its docket in late February or early March. The decisions, expected to be the most important on the issue of religion in the schools since the McCollum decision of 1948, will be handed down before the court closes its term in June.

The New York case was carried to the Supreme Court by two Brooklyn parents, Tessim Zorach, a Protestant, and Mrs. Esta Gluck, a Jew, after the New York Court of Appeals upheld lower courts in their ruling that the program was not unconstitutional.

Miscellaneous Advertisements

DIRECTOR, CHURCH MUSIC: part or full time, 3 choirs, good salary, St. Paul's Methodist Church, 7th Street, Niagara Falls, New York. Write John A. Redmond, minister.

Both parents alleged in their complaint that the released-time program resulted in divisiveness because of differences in religious beliefs and disbeliefs" and that its administration entailed "use of public school machinery and the time of public school principals, teachers, and administrative staff." Operation of the program, it was charged, was "utilization of the state's tax-established and tax-supported public school system to aid religious groups to spread their faith." This, they charged, was a violation of the First and Fourteenth Amendments of the Constitution.

Leaders View The American Scene

BETTY THOMPSON

Vigorous church action, not talk, is necessary if Protestantism is to apply its beliefs about human rights, representatives of twenty- three denominations agreed at the annual assembly of the Division of Home Missions, National Council of Churches of Christ, recently.

More than 300 home missions executives, church officials, and missionaries, meeting at Buck Hill Falls, Pa., December 9th-12th, listened to pleas for churches in defense communities, ministry to minority races, and strengthened service to city and rural areas. In panel discussion, leaders offered stories of interdenominational co-operation as solutions.

Dr. Walter G. Muelder, dean of Boston University School of Theology, keynoted the sessions by singling out the southeastern section of the United States as a field where the church can make a great contribution by influencing the growing labor movement toward service to the community. He called on the church to build itself as the center of mining communities.

Failure of the church to apply the doctrine of Christian gospel to race and labor relations causes world distrust of our nation, Dr. Muelder warned. Another theology school dean, Dr. Liston Pope, Yale University, discussed "Race Relations and the World Struggle" after a panel in which a Negro minister, a Japanese-American minister and a home missionary to Spanish-speaking people in the Southwest discussed racial and cultural groups.

Methodist mission leaders, Dr. W. Vernon Middleton, church extension executive secretary, and Dr. Earl R. Brown, general executive secretary of the Division of Home Missions and Church Extension, participated in panel discussions on building of new churches and ministry to defense communities. Dr. Middleton also pointed to the developing industrial South as an area where interdenominational strategy is needed now, warning that older residents must be helped to see their responsibilities to newcomers.

Leaders of Methodism's Woman's Division of Christian Service took prominent part in the panel discussions. Mrs. Mabel Garrett Wagner, secretary of the Bureau of Urban Work of the W.D.C.S., participated in the panel on "Social Welfare: The Nation's Needs and the Church's Program." At the business session of the assembly, delegates named Mrs. Wagner to the division's executive board.

Miss Thelma Stevens, secretary of the Department of Christian Social Relations, W.D.C.S., led the discussion following Dr. Pope's address on race relations and world struggle. This session was the concluding meeting of the assembly. Delegates were invited to remain for the first sessions of the Division of Christian Life and Work of the National Council which opened the evening of December 12th.

The city-dweller as "paperchaser" was pictured by Dr. William J. Villaume, a National Council executive. Buried in newspapers, ledgers, ticker tape, and reports, he said, the city dweller "trudges wearily through the front door of his paper-board ranch house. . . . This man represents a large segment of America today," he continued. "Most urban Americans probably don't bother to say grace. They are too far from the earth to see any sense in saying thanks to anyone other than the checkout clerk at the A & P."

Calling the city the "greatest missionary field in America," Dr. Villaume said that the layman rather than the clergyman was the best person to win the urbanite to the church. The minister, he contended, is "too often isolated from the workaday world that puts faith in goods rather than goodness or Godliness."

How the minister can understand the human needs of his congregation was discussed by the Rev. Theophilus D. Alexander, North Little Rock, Arkansas, who spoke on the sharecropper's pastor. This clergyman, he said, is now part of the problem, not its solution. He is also poorly trained, poorly housed, and in poor health. Mr. Alexander told how home missions programs through institutes, leadership training, and service in the field was helping the sharecropper pasto to overcome these limitations and lead his people in building better houses and employing better farming methods.

The dispersion of the American Indian does not necessarily mean his integration, said Dr. E. Russell Carter, director of religious education at Haskell Institute, Lawrence, Kansas. Commissioner of Indian Affairs, U. S. Government, Dillon S. Myer, called on churches to co-operate with the government in helping American Indians achieve "a greater degree of self-reliance and a wider area of economic opportunity."

Implementing his plea with practical suggestions, the government official urged churches to back organizations which assist Indians in new communities and "to take the lead in establishing the kind of program that seems to fit the local situation." Church assistance for 8,000 Indian orphans and children from broken families was cited as a need. Direct aid in connection with Indian placement similar to help churches have given the displaced persons program was suggested.

Rural churches were highlighted in the speech of Dr. William G. Mather, Pennsylvania State College, who told of survey he made of rural churches in that state which revealed the weaknesses of rural religion in its approach to community life. Churches need to devise a better "measuring rod" for their success or failure than the present counting heads and tabulating members at headquarters, the rural sociologist, said.

No luxury item, rural religion must "directly relate to every thought, every deed, and every problem in the daily life of all the people in the rural community," he told the churchmen. Presbyterian leader Dr. Glenn W. Moore also stressed the importance of relating religion to individual lives and community progress as the church expands with expanding communities.

Church extension occupied the spotlight in most of the sessions. Survey and research as a field in which the church must enlarge if it is to know "what churches to put where" was given a boost in a recommendation for enlargement of the National Council's activities in this field. But leaders warned that new churches alone were not the answer and moving the church from a "blighted" area to a suburb could constitute desertion of people who need aid.

* * * * * *

"The guest of honor was a young man of Nazareth named Jesus, not yet very well known, but a teacher concerned chiefly with the coming of the kingdom of God. There was, however, a rumor about him growing day by day that he was a 'friend of sinners.' It was about the worst thing that could have been said about him. . . ."

* * * *

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Christmas Week At Rolling Ridge

The week between Christmas and New Year will be a busy one at Rolling Ridge, North Andover, Mass. This beautiful Methodist conference center will have as guests the American Unitarian Youth of New England in their annual midwinter conference December 26th-29th. One hundred and fifty young people will constitute the largest such conference ever held at Rolling Ridge. So impressed were the members of the committee that inspected the place in the fall that they are willing to put up with considerable inconvenience, because of necessary crowding, in order to hold their conference there.

Seventy-five local young people from neighboring churches will spend New Years Eve and have breakfast next morning at Rolling Ridge. No finer tribute to the usefulness of this conference center could be paid than to have young people prefer Rolling Ridge to the usual places for New Year entertainment.

Laymen's Day

Laymen's Day will be observed throughout The Methodist Church on Sunday, Feb. 24, 1952, it has been announced by the General Board of Lay Activities in Chicago. The special resource material for the observance has been written by Dr. James E. Ward, professor of economics at George Peabody College for Teachers in Nashville, Tenn. Dr. Ward is a former conference lay leader in South Carolina and is prominent in laymen's work in Nashville.

Theme of the day's observance is "The Mission of the Church — A Layman's View." Dr. Ward has prepared the material under the direction of the General Board of Lay Activities so that it may be used by one speaker or several speakers at the same service, depending on local custom and preference. Copies of the material are being sent to all pastors and lay leaders in the church.

"The Spirit Of Christmas"

The two sides — religious and secular — of our greatest day of worship and celebration are artfully told in the television film "The Spirit of Christmas" which was presented over Station WBZ-TV, on Dec. 23rd at 10:30 AM by the telephone company. Told with warmth and simplicity by the Mabel Beaton Marionettes, the beloved stories of "The Nativity" and " The Night Before Christmas" were to televiewers a half hour of Christmas entertainment appealing to the whole family. The production which took six months to prepare, rehearse, and photograph is remarkable for its fidelity to detail.

Many TV enthusiasts recognized the names of the producers, Mable and Les Beaton. They are the husband-and-wife team responsible for a minor revolution in religious education via marionettes and television. A series of films on Biblical subjects which have been widely televised set the stage, literally and figuratively, for their most ambitious marionette motion picture to date.

Almost three years of experience on previous TV films enabled the Beatons to stage "The Spirit of Christmas" with an authenticity which would do credit to a De Mille production. Dramatic lighting, highly imaginative sets and costumes, and camera angles which probe the action from unusual vantage points all lend the picture an air of reality and excitement.

The Christmas film, produced for the Long Lines Department of American Telephone and Telegraph, was studiously researched. During the early stages of production it was decided that no treatment of "The Nativity" could compare with the Biblical versions as told by St. Matthew and St. Luke. So the two stories were put together in a narrative which is almost exclusively in the words of the Bible.

The familiar poem, "The Night Before Christmas," has been printed in many versions through the years. In preparing the film, Mabel Beaton decided to use the manuscript of Dr. Clement Clark Moore's beloved rhyme. A facsimile was made of his handwritten copy and the film was built around it and narrated from it.

The Christmas show was filmed in a motion picture studio in Larchmont, New York, where technicians have become skilled in the problems of filming the Mabel Beaton Marionette productions.

Mrs. Beaton who is a recognized expert in the field recently pointed out to friends the aptness of using marionettes to tell the story of "The Nativity." "You know," she remarked, "the word marionette simply means "little Mary" and refers to the small statues of the Virgin Mary which have come down to us through the ages."

Wesleyan Association Enlarged

Following the December 12th annual dinner meeting of The Boston Wesleyan Association, publishers of Zions Herald, the adjourned business meeting was held at the Boston University Faculty Club on Dec. 19th. In addition to the acceptance of the annual financial reports, five new members were elected to membership in the association. They are, Stanley D. Porter, of Saint John's Methodist Church, Watertown, Mass.; Jess D. Traylor, and Lewis C. Ingram of Newton Center Methodist Church, Newton Center, Mass.; Charles E. Hilliard and Alden Eberly of Carter Memorial Methodist Church, Needham Heights, Mass.

The following officers were elected for the coming year: President, Alfred H. Avery; vice-president, Howard D. Brewer; secretary, Vincent P. Clark; treasurer, Henry W. Webster; auditor, Duncan R. Campbell. Additional members of the board of directors: Howard W. Selby, Stanley D. Porter, Jess D. Traylor, and Lewis C. Ingram.

It was with regret that the Association agreed to the requests of Stanley O. MacMullen and Lewis M. Hollingsworth that they would not be re-elected to the board of directors. Both Mr. MacMullen and Mr. Hollingsworth have agreed, however, to maintain their membership in the association. Others belonging to the Wesleyan association include Sam T. Emery, Frank C. Dunn, E. Ray Speare, C. Miles Higgins, and George Lamb. The total membership in the Boston Wesleyan Association is limited to 20, and its present membership is 18.

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